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WOMAN,

IN

All Ages and Nations;

A COMPLETE AND AUTHENTIC

HISTORY OF THE MANNERS AND CUSTOMS, CHARACTER AND CONDITION OF THE FEMALE SEX, IN CIVILIZED AND SAVAGE COUNTRIES,

FROM THE EARLIEST AGES TO THE PRESENT TIME.

BY THOMAS L. NICHOLS, M.D.

With a Preface,
BY STEPHEN PEARL ANDREWS.

NEW YORK:
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EDITOR'S PREFACE.

It has fallen to my lot to edit a new edition of this excellent work upon the history, the present condition, and the future destiny of Woman. This happens in the prosecution of a design I have formed to aggregate and issue, from time to time, through the efficient instrumentality of Messrs. Fowlers and Wells as publishers, such contribution as I may, to a kind of Library of Social Science, which shall be, in reference to the healthful relations of human beings to each other in society, what the numerous recent and valuable works upon Physiology are with reference to the health and well-being of the individual man. My own works on "The True Constitution of Government," and "Cost the Limit of Price," and that of Josiah Warren on "Equitable Commerce," recently published by Messrs. Fowlers and Wells, under the general title of "The Science of Society," are historically first upon the list of this collection. Other works, from the pens of both the last named writers, will appear from time to time. I am now happy to be able to add "Woman in All Ages and Nations," by Dr. Thomas L. Nichols—an author, whose clearness of intellect, whose purity of style, and whose broad humanitary sympathies and catholic toleration, render his writings alike fascinating and informatory. The graceful intermingling of the most interesting facts of history upon the most interesting of all subjects, with a deep insight into principles and and philosophy, which characterize the present work, impart to it a charm which will insure its earnest perusal by all classes of persons. It remains merely to point out those features which relate it especially to Sociology or the Science of Society, and to utter a word of criticism upon some of the statements, which discoveries in that most interesting field of investigation, recently announced, show to be, in some measure, erroneous.

The attributes, appropriate sphere, and true destiny of Woman constitute, for two reasons, the culminating point in social philosophy;

first, because all these are inextricably connected with the fate of children, and hence with the destiny of the whole race; and secondly, because Woman being the weaker, in the grosser significance of strength, and at the same time the more refined and the more spiritual element of human society, her rise in the relative scale of being, marks and measures exactly the growing supremacy of the higher over the inferior faculties in man. The installation of woman into her appropriate and God-intended relations with the whole human family, as an integral individual being—not the mere dependent and complement of the existence of another, will, for these reasons, place the seal of finality upon the present world-movement of radical reform. Hence, to understand the true sphere of Woman is to understand the whole circle of what relates to equity, and order, and freedom, and beauty in the constitution of human affairs; just as a knowledge of the right collocation of the keystone of an arch involves and implies a knowledge of the whole philosophy of the arch itself. Woman's rights, rightly understood, are, then, the epitome of all rights, and her wrongs but the highest expression of the general wrong and outrage inflicted upon humanity. Her rights will yet be understood to mean something far more significant than the exercise of the elective franchise, and her wrongs to be more grievous offences against her nature than exclusion from the military, or political, or ecclesiastical honors, which are monopolized by the other sex.

Modern reform has made its gradual approaches toward the central fortress of conservatism, which environs the character and functions of Woman, and has halted to take breath before the final onset. The last word upon this subject has seldom been uttered, and when it has, it has been in an undertone of dread at the reverberation of the voice which produced it. Timidity is about to be changed into the boldness of confidence in well considered and undeniable truth. The conflict may be short or long, but it is imminent and inevitable. It behooves those who would defend, as well as those who would assail, to be aware of the fact, and of the true nature of the case. This work of Dr. Nichols was written and published several years since, though never brought so prominently before the public as its high appreciation among those few who are acquainted with it, and the substantial reputation of the author, would seem to demand. The work itself, notwithstanding the threatening nature of this preface, has in it nothing alarming to the most fastidious. It is a simple history, as its name implies, of the Condition of Woman in all Ages and Nations, heretofore and now, with an aspiration after and a prophetic foreshadowing of her higher and happier destiny in the future.

The facts are, for the most part, stated without comment, and where comments are added, they are unusually free from the taint of parti-

zanship or fanaticism. A picture is laid before the mind of the reader for his or her own contemplation and improvement. Nor is it my purpose to make any other use of the book than that for which it was intended. I do not assume the right of committing the author to any of my individual conclusions, such as have been and will be more fully stated in my own publications, beyond what he may have announced or may choose to announce for himself. I have selected it as a work eminently calculated to enlarge and liberalize the mind of the reader in relation to all questions touching the position of Woman, simply by storing him with information, and preparing him to judge impartially of any and all theories relating to the subject. The perusal of it will be the next thing to a world-wide travel and personal familiarity with the manners and customs, the prejudices and predilections of all people upon a matter most intimately connected with their social and internal life. The last chapter, which glances with a hopeful vision at the dawn of a brighter future, will be especially interesting to all with whom Woman is an object of interest.

It is upon this latter subject that I have a slight word of criticism to offer. At the 234th page occurs the following paragraph:

"In the economies of an harmonious *organization of society*, men will be able to dispense with the vast, costly, and cumbersome machinery of trade. The exchanges of commerce will be managed but by a few individuals, and without the *vices of competition*. Our whole system of retail commerce is beginning to totter already, and cannot last a day after men understand their true interests, and *combine together* to secure them. This will stop another heavy drain on industry, and increase the productive strength and useful intelligence of society. Beside this, there are thousands of discontented hangers on, who will find some sphere of usefulness in a society where all honor, consideration, reputation, and enjoyment, will depend on use."

These and some similar phrases occur elsewhere, which, to one acquainted with the technology of Social Science, rather than to the common reader, indicate that the author, at the time of writing this work, looked for the remedy of our existing social evils—to *combination*, technically so called; that is, to joint-stock associations of some sort, more or less extended, involving a unity of administration in the property and industrial relations of a Community. I am perhaps overstepping the bounds of legitimate criticism, by dragging to the light a feature which the author has chosen rather to conceal than to render prominent, and which appears, more despite his caution, than in accordance with his design. My apology must be the desire I have to make for myself an occasion for drawing the attention of the reader, in this connection, to the existence of certain other principles of Social Reform, more recently announced, and by means of which all the harmonious and beautiful results forshadowed in the last chapter of this

work can and *will* be attained, *without resorting to combination* at all. This feature of *combination*, which has pervaded every form of Socialism heretofore brought prominently before the public, has always shocked the instincts of the more conservative class of reformers, and has caused many persons, whose sympathies were really with the objects of social amelioration, to rank themselves among the opponents of change. The discoveries of JOSIAH WARREN, the founder of the American Practical School of Reform, furnish the demonstration that those conservative instincts were right, and that the "combined orders of society, proposed by FOURIER, OWEN, and others, considered as a *method of procedure*, is radically vicious. At the same time, the principles discovered and announced by MR. WARREN, and more extensively elaborated by myself in the works mentioned above—"The True Constitution of Government," and "Cost the Limit of Price"—furnish, in a simple, truly scientific, and incontestible method, the means of attaining all that has been aimed at by those eminent reformers, without resorting to those repulsive and erroneous combinations of interest suggested and deemed essential by them.

Co-operation, the *Organization of Industry*, and all the *Economies* are now proved to be practicable, and best secured through *simple Equity* without *Combination* and the consequent incidental *restraints upon individual freedom*. The way is now opened. Practical and successful experiment has already begun. EQUITY VILLAGES have commenced to spring up at different points. The veritable "New Era" is quietly dawning. Relations of justice, and toleration, and INDIVIDUAL SOVEREIGNTY, are at this very day incipient. Let those who "hunger and thirst" after truth and harmony in this human world of ours read and understand, and take courage and "be filled." Know that when the whole "Commerce" of mankind is rendered "Equitable," when "the Science of Society" is understood and translated into action, that the kingdom of Heaven will have come on earth, and that the will of God will be done here as it is on high.

STEPHEN PEARL ANDREWS.

NEW YORK. *May*, 1852

INTRODUCTION

THE history of Woman is one of the most interesting subjects that can engage thought or pen; and a more fascinating theme, both to writer and reader, we feel assured, cannot be found in the whole range of the visible universe. No intellectual employment is more delightful than the study of human nature, and in the female sex we find humanity in its fairest and more exquisite developments.

This is not the mere expression of an author's gallantry to the fair sex. Women are as conscious of the superior beauty, elegance, and delicacy of their sex, as men can be, though they may not give this consciousness the same expression. In statuary and in painting, women as naturally prefer feminine beauty as do men, though it may be that this preference is not accompanied with precisely the same emotions. So it is in poetry and in romantic fiction; the heroine retains her place of honor, whether the poet or novelist be male or female.

The history of Woman is, of necessity, a history of the whole human race. It is broader and deeper than any ordinary history can be. The history of man is one of war, legislation, science, philosophy, and the arts. That of woman relates to education, love, marriage, social relations, fashions, and amusements—matters which, though they may seem less imposing, are really of no less importance, for these are the forming principles of human character, and in these are the hidden springs of human action. From the cradle to the grave, the influence of woman governs and controls us. We owe our tastes, inclinations, and peculiarities of temperament, in a great measure, to her influence, even before our eyes have opened to the light; in infancy she nurtures our bodies and forms our minds; she is the magnet which attracts us in our after years; and by these varied influences and attractions, Woman governs the world.

The choice of a proper plan for a work so vast in its range, and so comprehensive in its character, was a matter of careful deliberation.

In giving accounts of the manners, habits, customs, and conditions of woman, it was necessary to search into the obscurest depths of past history, to range over the four quarters of the globe, to view the sex in savage and civilized nations, and under the influences of every system of religion, and every form of government.

The plan we have adopted, is that of comparing and contrasting woman in various ages, and in different nations, in regard to particular qualities or circumstances. By this means we have sought to avoid the tedium of a continuous history, and to group our facts into a series of delightful pictures, which, owe they ever so little to the art with which they are presented, yet cannot fail to please by vivid colors and striking contrasts.

This work, as may be seen, has thus become one of many facts and few speculations. We have been engaged in the charming employment of culling from every field the flowers of history and of travel, and of combining them in a series of *bouquets* for our readers; of which, all that will be ours, the style and manner, will be the order in which they are arranged, and the string that ties them together. Or we may compare them, perhaps, to a collection of jeweled ornaments, where nature furnishes the brilliant gems of every hue, which the lapidary and jeweler polish and set to the best advantage; and should even the arrangement prove uncouth, or the setting untasteful, the consolation still is that the flowers are sweet and beautiful, and the gems of the purest water.

The poet or the novelist takes a single female for his heroine, and lavishes on her all his talents; we, with a wider scope, have taken for our subject the whole sex; not that with the monopolizing poet, we could wish that all the women of the world

> "Had but one mouth,
> That we might kiss them all, from North to South."

but because such a view of the loveliest portion of human nature seems to us desirable, on many accounts, at the present stage of human progress.

The careful reader of this history will not fail to perceive that Woman has had much to do with the condition of every stage of human society—her position being either a cause, a result, or an indication—for one of these is often mistaken for the other. Thus, no nation ever advanced to a high, refined, and liberal civilization, unless the influence of Woman was very powerful; and wherever Woman is treated as a slave, or her influence is separated from that of man, the state of society is either fixed or retrogressive.

Thus, in the Hebrew nation, with whose history we are so well acquainted, women held an important social position, and even took the

lead at times in politics, up to the time when the nation attained its highest splendors, under Solomon. This rich and magnificent king introduced into his country the customs of surrounding nations. Instead of one, or a reasonable number of wives, he procured for himself several hundreds—a seraglio of one thousand women in all, culled from the beauties of all southwestern Asia, and a part of Africa. It may be easily surmised, that in such a "family circle" no virtuous female influence could be exercised. His whole harem—equal to a considerable village—must have been one scene of intrigue and deception; and there was no possibility, with all this regiment of female slaves—for, however queenly and magnificent, they were nothing more—that Solomon could have had one single wife—the companion, friend, and counselor, that a wife should be.

The habits of a monarch become the fashion of his subjects. All followed, as nearly as they were able, the style of Solomon. Every rich Hebrew set up his harem in the Oriental style, and the energy and power of the nation was lost for ever.

It may be asked whether this treatment of the female sex was a cause, or an effect of national deterioration? They acted reciprocally on each other; as some liquors make a man thirsty, and his thirst makes him continue to drink.

On the other hand, the Goths, who trampled down Rome, and established the present power, and energy, and civilization of Europe and America, especially as displayed in the Anglo-Saxon race, held Woman in the highest respect. In Germany, long before Christianity was heard of, Woman was supreme in man's affections. She was his cherished friend, his adviser, his controlling influence. Chivalry, which had never sprung up in the voluptuous South, flourished and bloomed in the savage North; and the races that first gave to Woman her proper position, are those which are destined to govern the world.

Thus we come at first to what we shall arrive as our conclusion; we begin as we shall end, with the great fact, that "it is not good for man to be alone." The two sexes are absolutely required, in their proper relative positions, for the perfection of human character and action. Without this there can be no proper civilization, and no true social happiness.

Viewed in this light, our subject becomes one of high interest. The philosopher, the reformer, the legislator, must consider it. Women, out of regard to their sex, and to the humanity to which they belong, must ponder it deeply. Men, as they regard the highest interests of the race, must not only consider it well, but study it with an eye to such reforms as may be needed, to give to Woman that position in society which will be of the greatest advantage to the world.

It is not without a sufficient motive that the importance of such a work is thus spoken of at its commencement. There are grave reasons why its solemn character should be considered at the outset, as well as its exciting interest and powerful fascination. From the very nature of the subject, we shall be forced into the consideration of the most curious and extraordinary details, in the manners and customs of ancient and modern nations, some of which are connected with moral questions of the gravest character. Presented as isolated facts, aside from the general purpose of a great historical work, many of these details might seem objectionable to the fastidious, but when the great aim and noble tendency of such a work is considered—when such facts are held up in the calm light of history, and considered as the materials of philosophy and basis of legislation, all such objections must vanish.

It will be evident to the reader of the following pages, that the author can claim little other merit than that of having collected and arranged a great number of interesting facts, gathered from works of history, voyages, and travels. An old dramatist, in one of his prefaces, speaks of the "copious industry of Master William Shakspeare;" the industry of writing this volume has been copious indeed, but somewhat of a different kind; and though the manner may need an apology, none is asked for the matter, the interest and importance of which cannot fail to be appreciated by every intelligent reader.

We cannot better conclude this introduction than by a brief glance at the anatomical and physiological characteristics of the female sex.

In most of the higher orders of animals there is a marked difference in the forms of the two sexes; but it is curious to observe that, while among animals, both birds and quadrupeds, the male is generally much superior in appearance to the female, we uniformly give to woman the palm of superiority in beauty over man.

Thus among birds, the peacock, and the males of the turkey, barn fowl, etc., are quite magnificent in form, and gorgeous in plumage; the male lion has a noble mane and majestic appearance, quite wanting in the female, and the horse is larger, and of finer shape and action than the mare. We need not multiply familiar instances.

In animals, too, there is another remarkable superiority belonging to males. They are superior to the other sex in musical abilities. It is chanticleer that wakes the world with his eloquence. The hen does not crow; she cackles and clucks. It is the roar of the male lion that shakes the forest; the female has only a savage yell. Among singing birds, the male is uniformly the most highly gifted. But in the human race all this is reversed, since our females are not only the most beau

tiful, but the most melodious; and Woman, if not the most useful of the two sexes, is certainly the most ornamental.

Women are of less size than men, on the average; for while we have women six feet tall, matching men who are four or five inches higher, we have still a larger number under five feet, as we have of men under six.

Anatomically, women differ from men, also, in having smaller bones, a greater breadth of the pelvis, a narrower chest, a greater fullness of the cellular tissue, giving roundness of form, a softer and smoother skin, finer hair, longer and more beautiful upon the head, but less developed over the face and body, a more delicate neck, which is destitute of the prominence so strongly marked in men; and a head so differently shaped that it is perfectly easy to distinguish the sex from the skull alone.

Hang up a male and female skeleton, side by side, and the difference in the shape of the bones, and the form of the head, is very striking.

The female head is smaller than the male, in the ratio, nearly, of four to five. It is much longer from the *os frontis* to the apex of the *occiput*, narrower from side to side, and not so high.

By the rules of Phrenology, this difference in the form of the male and female head corresponds to certain differences of character in the sexes, which cannot be more properly stated than in this connection.

The superior length of the female brain is owing to the greater development of the organs of Philoprogenitiveness, Adhesiveness, and Inhabitiveness; the love of offspring, the propensity to form permanent connections, and the love of home.

These larger developments indicate that women are more devoted to their children than men, more constant in their matrimonial connections, and fonder of home. This is doubtless true, as a general rule, admitting of individual exceptions; and where a woman is found wanting in these respects, she differs in so much from the natural character of her sex.

Women, as is shown by the smallness of the upper part of the neck, have a less development of Amativeness than men. It may be, and often is as active, but it is generally a less powerful and controlling motive. They have less Self-Esteem, but more love of approbation; or, in other words, less pride and more vanity. They have less Firmness, and more reverence; less Destructiveness and Combativeness, but more Secretiveness and Acquisitiveness; or rather, we should say, that women, with all these organs weaker than in men, have them developed in these varying proportions.

The front part of the head indicates in women strong perceptive faculties, but less judgment, and of the reasoning faculties, more Com-

It is to be observed, that as the most striking peculiarities of the two sexes are not developed until a certain period of life, so the most strongly marked differences in appearance are not till then manifested. The general appearance, tone of voice, and manners of boys and girls, do not very remarkably differ. Dressed exactly alike, the anatomical differences alone would distinguish them. But at a certain age, varying in extremes from twelve to sixteen in females, and from fifteen to twenty in males, a striking change in form, appearance, and disposition is manifested, and the characteristics of the perfect human being in both sexes become fully developed. For the particulars of these remarkable changes, with all the phenomena of which every person should be acquainted, we refer the reader to the standard works of physiology.

Naturalists have made five grand divisions of the human race, and these answer for generalizations; but we shall find great differences to exist in all these, and that they are so intermixed as in many cases to make it very difficult to be distinguished.

Women of the Caucasian race are distinguished by a white and smooth skin, rendered more beautiful by a rosy hue in the cheeks, and at the extremities of the hands and feet, regular features, eyes of varying shades of black, hazel, and blue, with long glossy hair of various shades.

This is the race of the highest civilization, and unquestionably of the highest style of beauty, for it is by no means true that the negro thinks black the preferable color. The experience of voyagers and travelers abundantly proves that the Caucasian is recognized by every other as the highest race—a fact which will be fully illustrated in future numbers

The race of the other extreme is that of the negroes. These have a black skin, exhaling an odor as offensive as that of the Caucasian of the finest type is fragrant and delicate; short, coarse hair, crisply curled like wool, prominent lower jaw, and broad and prominent cheek bones, a wide, flat nose, thick lips, and long fingers, long feet, with projecting heels, and other equally striking peculiarities.

Between these extremes are the Asiatic, the Moorish, and American races, of the female beauties and deformities, virtues and vices of which we shall have occasion to treat very fully in the following pages.

parison than Causality. They have more ability for Color, and less for Form. Women have more piety than men, and less Benevolence; but this they make up for in being more affectionate.

These are some of the differences of the two sexes, corresponding with, and apparently depending upon different physical developments. They are subject to many exceptions; for in countries where women have been forced to perform the labors and assume the duties of the other sex, they have become masculine in their appearance, and men also, by an opposite course, become effeminate. Thus, as we shall have occasion more particularly to notice hereafter, there is a nation in Africa in which the occupations of the sexes are entirely changed. The men of the Sulimas milk the cows and attend to the dairy, while the women build houses and plaster walls; the men do the sewing and washing of the family, while the women perform the labors of husbandry, and the duties of barbers and surgeons. Here we should doubtless find the women bold, rough, and masculine in appearance, and the men weak and effeminate in the same degree.

Though women differ extremely in different countries, from the Australian and African savage tribes, to the most refined portion of the Caucasian race—though they vary widely in the same race, owing to differences of condition—still Woman is everywhere the type of the beautiful. In the higher races, the smallness of her bones, the roundness of her muscular developments, give to her form the most perfect outlines. In men are large joints, strongly-defined muscles, and the lines approach the angular. In well-formed women, from the crown of the head to the sole of the foot nothing is seen but a constant succession and variety of the most beautiful curves that can be conceived. Everywhere is seen Hogarth's line of beauty in its highest perfection.

We will not decide whether the soul forms the body, or the body contracts the development of the soul. It is the question between the spiritualist and the materialist, which we do not propose to discuss; but no observer of nature can doubt that these developments very exactly correspond with each other. Man has strength and energy; woman beauty and delicacy. Man's intellect is powerful; woman's is active and refined. A woman as energetic in person, or as powerful in intellect as the strongest or most intellectual man, must be considered as an exception to the general law of nature. We shall have occasion to notice many such, but they are not the less exceptions to the general law of sexual development, and no careful observer can doubt that the difference in mind, sentiments, and passions existing between the two sexes, is as great as the difference in bodily conformation. A feminine man and a masculine woman are alike properly considered terms of reproach.

WOMAN.

PART FIRST

FEMALE BEAUTY.

What is Beauty? Voltaire answered this question with a characteristic sophism, and in a manner quite unworthy a great philosopher; which in many respects he was. He says:

"Ask a toad what is beauty, the supremely beautiful, the To-kalon? He will answer you that it is his female, with two large round eyes projecting out of its little head; a broad and flat neck, yellow belly, and dark brown back. Ask a Guinea negro; and with him beauty is a greasy black skin, hollow eyes and a flat nose."

This may be admirable wit—but it is very far from being the truth. The laws of beauty exist in nature, and men are so formed as to recognise them. Our notions are warped somewhat by conventionality and fashion; but as a general law, a beautiful object is recognised as such all over the world.

Whatever may be the private opinion of the toad, of that of the negro there is no question. Until he sees a fairer being, the women of his own color are doubtless charming; but no negro would prefer a statue of Venus in ebony, nor have her painted with lamp-black. Making due allowance for slight differences in taste and habit, men do not much differ in opinion as to the beautiful, in woman, or any other natural production. When a man can be found who will pronounce a toad-stool to be as

beautiful as the rose, who will prefer a paving stone to a pearl, who thinks the sorry donkey a handsomer animal than the noble horse, and a sooty thick lipped negress more lovely than a belle of the highest development of the Caucasian race, we may admit that there is some truth in the quotation from the sarcastic *savant*.

In bestowing this general ideal of the beautiful, nature has wisely given some diversity in taste; as otherwise there could not be that variety, necessary to the beauty of a whole, or there could be little contentment. Were all women of the same size, form, and complexion, the want of individuality and the monotony would be alike insupportable. Even ugliness seems necessary, for variety.

Tastes are happily as various as forms and complexions. One man admires a tall woman, another doats upon a short one. This prefers the blonde, that thinks the brunette enchanting.

The Greeks praised the slender and graceful figure—the Moors prize fatness to obesity; and their women are fatted for marriage as our turkeys are for Thanksgiving or Christmas.

We may notice here that wise provision of Nature in bestowing such varieties of taste as to make the sexes seek their opposites in many of these particulars. The dark match with the light, the tall with the short, the slender with the stout, and in the reverse order, by which arrangement of Providence, the race is preserved in its medium, and prevented from running into monstrosities.

It is probable that this association of opposite qualities of mind and person depends chiefly upon the ennui of sameness, or what is the same thing, the love of variety.

Nor is it confined to the relations of the sexes; for it is usual and natural to see a tall man associating with a short one, and the dwarf and giant are proper travelling companions. A man, satiated with his own qualities, seeks in another those of an opposite character.

But these various tastes have their limits. Place one of the *beaux ideals* of the painter or sculptor in a crowd, and all will pronounce it beautiful—yet a great number would have it somewhat different. It is the general *beau ideal*—not the particular. One would have the Venus a little

shorter, another a little taller. One thinks the complexion a shade too light, another too dark; but no one, not even a Hottentot will pretend that the Hottentot Venus is as beautiful as those of Titian or Canova, Apelles or Praxiteles.

Observation gives us many proofs of this. Throughout central and western Asia, and northern Africa, the Circassian females are most prized for their beauty; while in Europe, they, and those most closely resembling them, are counted as being nearest perfection. In many savage nations of Africa, south eastern Asia, and Polynesia, men, overcoming their natural jealousy, have promoted an intercourse between their women, and European voyagers, expressly to improve their race. This striking fact is stated by many independent authorities. Lastly; though there is in our race everywhere, a variety reaching from extreme beauty to extreme deformity; one is never mistaken for the other, by any person in his proper senses.

In considering the general question of female beauty, there arise some of the most difficult questions that have perplexed the philosophic world.

Did the whole human race come from one original pair?

Those who answer this question in the negative, say there are no causes in nature which could, in the confessedly limited duration of the human race, have produced its strongly marked varieties. Three thousand years ago, the Chinese had square heads, yellow complexions and little queerly shaped eyes. As far back as our researches go, we find the Negro as black as now, and with the same peculiarities; moreover, we find in South Africa, in Australia, and in America, races differing from all the others.

The arguments on the other hand are of great weight.

Aside from this question, which is full of difficulties, we have the commonly received opinion of the creation of a single pair, in a state of high perfection from which the miserable and savage races, scattered over the earth have degenerated; and then we have the great theory of progressive development, which supposes that the present condition of mankind is the result of the progressive improvement and perfection of the animal races, and that from the orang outang, the bushmen, or savage dwarfs of South Africa—the Australians, the Negro races, man has

gradually ascended to his highest existing type in the Caucasian race; in which he has attained to the highest degree of beauty, energy, and genius, ever yet developed.

Each way the difficulties seem insurmountable. The great races, so strongly marked in some localities, are found in others to run into each other, by insensible gradations, so that from the most perfect Circassian beauty, to the most horrible fright of a female Australian, we can go step by step, and find it exceedingly difficult to trace the lines of demarcation.

On the other hand, it is difficult to imagine how any difference of circumstances, of any kind or continuance of cultivation, should ever develope the models of Grecian Art from the Hottentot, or reduce the beautiful Greek to the appearance of the frightful females of Terra del Fuego.

The primitive history of our race, contained in the book of Genesis, does not solve these difficulties. The whole race of Adam is there said to have been destroyed by an universal deluge, so that all these striking changes must have taken place since that catastrophe. Now our histories go back almost to the date of that event. The monuments of Egypt, and the annals of China, date back to the lifetime of the Patriarch Noah. In all that time mankind have not been much changed by circumstances. Barbarous nations have grown civilized, but they have not changed their color or form.

Helen, who caused the ten years siege and destruction of Troy by her beauty and perfidy, and who was so supremely enchanting, that her bitterest enemies were incapable of revenging their injuries when they saw her—Helen, who, three thousand years ago, was so beautiful, still has her representatives in modern Greece. Other nations have, under all changes of circumstances, preserved the same features and appearance. When, then, did this deterioration occur—when did these changes happen, and what causes produced them? These are matters in regard to which we know very little.

But in spite of these great differences in the several varieties of the human race, there are in all, some individuals who approach nearer than others to the standard of perfection. Travellers assure us that among the gaunt

filthy, and disgusting inhabitants of Australia and Southern Africa, there are not wanting individuals who approach to something like symmetrical forms. In Central Africa there are females whose shapes might be models for the sculptor. There are females of considerable beauty among the North American Indians; and in some of the islands of the Pacific, there are women who, in physical beauty, compare favorably with the finest in Europe. Throughout Asia, beauty in woman is considered the supreme good; and it is everywhere sought after and cultivated. It is an article of commerce and monopoly. From the time of Solomon, and perhaps ages before, the choice beauties of the empire were culled for the sovereign—and distant States paid tribute in beauty. Next came the rich and great personages, who were served in this respect only less luxuriously than their monarch. Then, and in all times to the present day, women were shut up in harems, prisoners, reconciled by custom to their condition, and educated to think it the most desirable on earth. In the East, the customs of to-day are those of three thousand years ago, and the description given of the harem of Ahasuerus, in the book of Esther, would answer well for a Persian seraglio of the present day.

But it is in Europe that woman's beauty has exerted the greatest power. Her empire came from the North; and it was the barbarians of Germany who gave the world chivalry and romance, placed woman upon her proper eminence, and by this means gave an impulse to civilization. In savage nations beauty is subordinate to usefulness. A strong wife, and especially an industrious one, is preferred to a pretty one. In Oriental nations beauty languishes in chains. The chains are worn willingly and happily, but man is not less the tyrant; and his power is his weakness.

In ancient Greece the influence of beauty appears to have been confined to a few, and the most celebrated Grecian women were such as we should style notorious. In Rome women occupied more nearly their true position, and had a considerable, and at first a favorable influence in the state. At last the sex and the nation grew corrupt together, acting reciprocally on each other.

The influence of female beauty, everywhere felt, in all times acknowledged, often exerted for evil, sometimes used

for good; is capable of being rendered a more powerful instrument in the education and elevation of humanity, than statesmen or philosophers have yet conceived. If beautiful women choose to exert their combined influence for good or evil, there is no power in the world could stand against them—they could change customs, refine manners, ameliorate conditions, modify legislation, reform constitutions, and overthrow despotisms. They could fill the world with peace, refinement, and happiness.

If beautiful women knew their power, and knew how to make the best use of it, we should not wait long for the realization of those noble theories of human progress and happiness, which have so long filled the minds of benevolent reformers. Unhappily, philosophers have but too often been insensible of the power of this influence, either to degrade or elevate—to drag the world down into the hells in which it lies groaning, or elevate it to those heavens of purity and beauty, to which the human race is most surely destined. Whenever that elevation shall come, foremost in the influences that shall produce it, will be found that of refined and intellectual female beauty.

WOMAN.

PART SECOND.

FEMALE COSTUME.

In whatever manner the human race first came into being, whether by the creation of a single pair in Eden, or several pairs as the progenitors of distinct races in various parts of the world, or whether we adopt the doctrine of "progressive development;" in either case, mankind was at first without clothing, and adopted it from sentiment, convenience, or necessity.

Our Revelation tells us that our first parents were without clothing so long as they remained innocent; but that, having partaken of the forbidden fruit, they first felt the sentiment of modesty, since considered a virtue, when they adopted the first and simplest clothing—aprons of fig leaves. After this, God taught them to make garments of the skins of animals.

But this account is supposed by many to be allegorical; Adam and Eve representing a primitive state of society—first ignorant and innocent—then curious, and with growing intelligence, seeking sinful enjoyment, and, as is too often the case at the present day, improving their minds at the expense of their morals.

But whatever may have been the origin of mankind and their habits, dress is at this day, with all but the most savage tribes, a matter of custom, of ornament, or of necessity. There may be found, on Islands in the South Seas, in some parts of Africa, and in Australia, small tribes who are still in a state of entire nudity. Human nature in them is so dimly revealed, that they seem but one grade removed from the brutal creation. But generally, among the most savage, where dress is not regarded for its modest uses, some kind of costume is worn for ornament. Shells

are hung to the hair, a bone is stuck through the ear or nose, and the wrists and ankles are bound round with some uncouth bracelet.

Naturally, females are more given to dress than males. Their tastes for the ornamental are more delicate, they show a greater fondness and finer taste for colors, and their costume is generally the most graceful. This is so evident in civilized life, and where women have a social equality, as to require little illustration. While our men wear none but the soberest colors, and for full dress wear only black and white, women are decked in all the hues of the rainbow. While men wear, for their chief garments, black cloth, relieved by white linen; women are dressed in an infinite variety of fabrics—silks, linens, cottons, and other stuffs—with delicate manufactures of laces and embroidery. While men wear the hat, simple and severe in color and contour, the ladies have an immense number of head dresses, varied by every possible combination. Men in civilized society wear few ornaments—scarcely any but such as have the pretence at least, of utility. The ladies, on the other hand, display a profusion of articles merely ornamental. They wear gay ribbons, feathers, natural and artificial flowers, ruffles, lace borders, hair ornaments of various kinds, ear-rings, head-bands or coronets, neck-laces, chains, bracelets, rings, and a variety of other ornamental appendages. In our male costumes ornament is subservient to usefulness—with the other sex, when left to their own impulses, and aside from the necessities of climate, ornament is the first, and utility a secondary consideration.

But this supposes a certain degree of freedom in, and a high consideration for, the female sex. Where man asserts an absolute authority, and women are but the slaves of his caprices, we find a decided difference. In half civilized nations men wear finery, and sport trinkets and jewels, while women are only seen in the most modest apparel. In Mahomedan countries, women never dress for public display. Long robes and thick veils envelope them whenever they go abroad. At home, they ornament themselves to please their lords, and to gratify a taste natural to the sex, and which can never be entirely eradicated.

In savage tribes the men wear the most ornaments.

Among the North American Indians, the smartest robes, the longest feathers, and the brightest streaks of paint belong to the warriors. The squaws are more plainly attired. In the South Sea Islands where the height of ornamental costume consists of elaborate tattooings of the skin, the females are afforded very little—a line or two around the arms, with a few dots here and there.

The materials of dress in different countries, vary with climate and natural productions. The first clothing was vegetable, the large leaves of trees, plaited together, or bark, such as the tappa of the South Sea Islands. The skins of animals, killed for food, were a natural resource, and are still worn almost exclusively, in the polar regions. Wool, goat's hair, and camel's hair were first spun for clothing—then vegetable fibre, as cotton, linen, and hemp; then silk; though some have supposed that the silk-worm and spider were our teachers in the arts of spinning and weaving.

Among the Hottentots inhabiting South Africa, the most essential article of dress is a single cat skin, worn where it is most required. The rest is ornamental, or a protection against the cold. The ornamental part of a Hottentot lady's costume consists of grease—that skimmed from the pot is preferred—mixed with soot, and rubbed profusely all over her from head to foot; the hair being first of all filled with this pomatum. When the Hottentot belle is thoroughly anointed in this manner, with a large coil of raw hide or twisted entrails around her ankles, and a dirty sheep skin thrown over her shoulders, she is ready for a promenade, and considers herself perfectly and fashionably apparelled.

The negresses of Guinea have more refined tastes. They use the clean oil of the cocoanut, or palm, to anoint their glossy skins, and wear usually a piece of cotton cloth about the waist. Their hair is plaited into separate portions, to each of which is fastened a piece of lead, shell, or gold. Necklaces, bracelets, and rings in their ears and noses, complete their costume.

It is the remark of travellers, that black skins, however much exposed, do not seem naked. There is a costume in the very color. If this be so, every negro is well provided with a wardrobe.

Coming to the northern countries of Africa, and south western Asia, in a word, to the countries where the Mahomedan religion prevails, we find them strikingly different in this respect, from the countries just alluded to. Wherever polygamy prevails, in countries of any considerable degree of civilization, men seem jealous of any exposure of the charms they monopolize. The Arab women show nothing of their persons but their naked feet and ankles. Trowsers, a kind of loose frock, coming just below the knees, and their veils, entirely conceal them. In Egypt, where from the earliest ages there has been great decency in female costumes, a woman, at this day, would expose any part of her person, rather than her face, and in Turkey and Persia, from the earliest times till now, the violent removing of a woman's veil was considered so great an outrage, that it is made to express the greatest that can be offered to the sex.

In these countries, women are never seen, and of course never admired, except by their husbands, or masters, and each other. They never go to church, concert, ball, or opera, as our ladies do, for display. Shut up in their harems, all their arts are used to triumph over each other, and secure the good graces of the only man to whose affections they can pretend.

The in-door costume of Mahomedan ladies is adapted to their indolent life. Full trowsers of silk are gathered over feet which have no stockings, but which are sometimes thrust into a slipper. A rich robe or tunic reaches to the knee, and, open at the bosom, partially reveals it. The sleeves are made wide and open so as to show the fore-arm. Turbans of various styles are worn upon the head, and usually in the East, rich shawls are worn like a sash around the waist, with a profusion of jewelry.

Among themselves, the Turkish ladies meet at the baths, but these are not dress occasions, for Lady Montague assures us that at one of these social parties to which she had the honor to be invited, all the ladies, and their attendants, remained for some hours talking, walking about, and amusing themselves, just as they came out of the bath, and with no more drapery than the Greek Slave or the Venus di Medici.

Lady Mary assures us further that they were extremely well behaved, and that their forms were, many of them, so beautiful, that their faces were scarcely noticed. This may be a useful hint, when, in her various changes, Fashion allows a pair of naked arms, or a well-formed bust to call attention from a homely face.

The Chinese costume is prescribed by law, and has not changed for thousands of years. There is no such thing as fashion known. The Chinese are the most modest people in the world, and their costumes correspond with this character. All female dresses are made high in the neck, and reveal only the general outlines of the form. The dresses of ladies cover their feet, and trowsers are also worn beneath their long robes. The poorer classes of females however, have dresses adapted to their employments. Some do not come below the knees, but still they wear the trowsers. In the very poorest, the female garment, where only one is worn, is perfectly decent. The costume of Chinese ladies of the higher classes, though never departing from these modest characteristics, is rich, elaborate and extremely becoming. Their hair is combed back from their faces, in the style sometimes worn in this country, and termed *a la Chinois*.

In treating of national customs and habits, the question is constantly recurring whether certain peculiarities are causes or effects. Was it the national modesty of the Chinese that prescribed this dress? or has the dress prescribed by the laws, which are more unalterable than those of the Medes and Persians, caused the development of this sentiment? The latter opinion is the most reasonable—and there is little doubt that a man with the power of regulating the costumes of a nation could in time produce the most striking effects upon its character. So thought Peter the Great, and so thinks the present Sultan of Turkey.

In Hindostan, the Mahomedans dress much like those of Western Asia; the women of the rich indulge in an oriental luxury of costume, but the women commonly seen abroad wear a strip of cotton cloth, which, after going around the waist so as to fall to the knee, is carried over their shoulders, so as to partially conceal their bosoms, while their otherwise bare legs and arms are ornamented

with bracelets, and their hair is done up in a roll, and ornamented with jewelry. They wear rings in their ears and noses; and, it is said, that only custom is required to make this style of dress appear becoming.

The women of the wealthy and fashionable classes of all parts of Europe and America dress much alike; and the modes are constantly changing. The centre and source of female fashions is Paris. From that capitol, each form, each style, each pattern of female costume spreads over the world.

But among the common people, or peasantry, of the various countries of Europe, we find a great variety of costumes, which change but little from one generation to another. With slight modifications they are the same now as a century ago; and if our descriptions vary in any respect from what is true at present, it will only show what slight changes have been produced in half a century.

The female costumes of the French peasantry vary greatly in the different departments; but all, even those of the most uncultivated districts, have a certain air of piquant coquetry. There is a low, tightly fitting bodice, showing the bust to advantage, which is partially concealed by a kerchief or chemisette. The skirt is generally made full and worn gracefully, and is short enough to reveal the foot, ankle, and generally a part of the leg. The arm is seldom entirely covered. A neat apron is almost invariably worn. Caps of various picturesque patterns are most common, but in one or two departments small straw hats add to the elegance of a dress that seems ever pretty and becoming.

The dress of females of the laboring classes in Great Britain was formerly as pretty a costume as could be desired. The substantial shoes, neatly gartered stockings, good stuff petticoats, modest kerchief and neat little cap or gipsy hat of the British peasant girl, formed, with her rosy complexion, fair hair and blue eyes, one of the sweetest pictures that can be imagined; but there are few such costumes now to be seen, we fear, in what once was merry England.

The Dutch female costume is heavy and inelegant. Thick petticoats are put on, one over the other, with little regard to symmetry. Dress is worn for its uses, rather

than for adornment, as coquetry is no part of the character of this substantial and practical nation.

In Switzerland and the German States we find a great variety of female costumes, some of which are elegant and fanciful, others awkward and grotesque. Hats of various forms, made of chips or straw, are worn—the dresses are short, to give such freedom as is requisite to women employed in active labors; and the ornamental, though of a rude and sometimes ungraceful character, is by no means disregarded.

In Switzerland, the hair is almost universally braided and allowed to hang down the back, in one or more plaits —the hat, whether flat and broad as an umbrella, or with a pointed crown, is worn jauntingly, and full white sleeves, with a bodice of a darker color, cover the arms.

The female costumes of the vicinity of Vienna, and of Bavaria, are much like the English, with a greater variety of head dress. Some of these are extremely becoming.

In Poland and Southern Russia, the national costumes assume an oriental character. The robes are long and flowing. The head is covered with a turban, and the ornaments are rich and showy. We must not forget that all oriental women paint. In Russia, a high color is considered the chief beauty, and it is laid on without stint. So that a woman is fat, she has no fear but that she can make herself handsome. In Russia, the word which signifies *belle*, means *red virgin!*

The costumes of Southern Europe are of great variety and singularly picturesque. What, for example, can be more ravishing than the costume of the pretty girls of Minorca? A purple bodice or waist, with long and well fitting sleeves, buttons up in front, but towards the neck is left open, and turns over, revealing a fine chemisette. The dark hair hangs in ringlets down the neck, and over the head is thrown a dark mantilla or *robazilla;* the skirt of yellow or other fanciful color, hangs very full and reaches just below the knee, while beautiful, close fitting red, blue, or green stockings, clocked with a different color, and neat embroidered shoes, a fan in one hand, and her rosary in the other, complete the costume.

Some of the pretty Spanish costumes resemble the

above, only that the dresses are worn much longer; but as a general rule, the Spanish costumes are dark, and of a more sober character. The mantilla or reboza is quite an indispensable article of female costume. The female costume of Catalonia is, however, as gay and fanciful as could be desired.

The women of Italy, instead of cap, bonnet or turban, wear upon their heads a towel, which is neatly folded and hangs down, displaying at its ends long fringes of different colors. The dress of Venetian ladies partakes of the sombre colors of the Spanish, and the elegance and coquetry of the French. The costumes of Modern Greece are a singular jumble of the classic, the modern European and the Oriental.

There is no extensive country in the world in which the whole people dress so much alike or so well as in the United States. We have no such thing as a national or a provincial costume. In other countries, while the few people of fashion dress according to the changing modes of the times, the great mass of the people follow the various customs of their forefathers; but here we have no exclusive circle.

All dress in fashion, from our great cities to the smallest villages, and from one end of the Union to the other, and instead of a few thousands, we have twenty millions of fashionable people, whose tailors, dress-makers and milliners closely follow the latest modes of Paris. The foreigner looks round with surprise, and asks, where are the common people—where are the peasantry? He finds at length that he is in a nation of sovereigns, and that the court circle includes the entire population.

The American and European female costumes of fashion are continually changing in slight degrees, yet it is remarkable that each style, while worn, appears graceful and becoming, while it no sooner glides into an opposite style, than it looks strange and uncouth to us. Recall for example the fashion of from eighteen to twenty years ago. The dress, without the recent fulness around the hips, flared out at the bottom, and was so short, as scarcely to cover half the calf. The arm sleeves were like two large balloons, and stiffened out with whale-bone, or stiff millinet,

to a greater circumference than the waist itself, which, at the same time, was laced into its narrowest possible compass. Add to this dress a fantastic bonnet of indescribable shape, immense dimensions, and covered with huge bunches of ribbons and artificial flowers, within and without, and we have the picture of a *belle* who, at that time, attracted universal admiration; but who, if she should now appear in public, could scarcely avoid being followed by a mob: yet this would not be a stranger sight at this day than would have been the close-fitting sleeve, the long tapering waist, the vast amplitude and length of skirt, the huge bustle, and *petite* bonnet of a more recent fashion, at the period to which we have alluded. There is scarcely a more unaccountable phenomenon connected with the human mind than these changes of taste, in accordance with the caprices of fashion.

It is, therefore, scarcely safe to say that the fashion of the day is the perfection of female costume; since, in ten years, we may be laughed at for such an assertion. Still, comparing the present with the various modes of the past, we cannot help being struck with what seems to us its superior elegance. The style of dressing the hair is classic and becoming; tending, however, to too much ornament. The caps are neat, the bonnets of a medium size and pleasing form.

The close fitting sleeve, it is impossible not to prefer to a load of unsymmetrical drapery, and the upper portion of the form is displayed in all its fair proportions, while the lower is enveloped in a flowing drapery, which has, at times, been carried to a great excess. The enormity of the bustle in a short time gave place to skirts made of elastic materials so as to keep the draperies distended; while the nicest art of the dress-maker was put in requisition to supply the deficiencies of nature, but after these sheets were written, and before they had passed through the press, a change of fashion has reduced the skirts to their narrowest dimensions!

The great length of the dress is probably a fault of the present fashion. It is difficult to fix rules in this respect, or to say how much or how little of the female form should be exposed to public inspection. The arms in full dress,

are naked, and the shoulders and bosom are displayed with as much liberality as is probably desirable; but it is a strange nicety, that reveals so much of the upper portion of the person, and entirely conceals the beautiful symmetry of the lower limbs by skirts that sweep the ground, and make the display of the prettiest foot or most finely turned ankle, a matter of accident or coquetry.

Since white and red are considered essential to female beauty, chalk or pearl powder, and rouge must be allowed, and are used almost universally; but unless laid on with extreme care and the utmost skill, the eye of a man of any experience detects them instantly. But it is quite useless to declaim against the supposed improvement of beauty by artifice; since it has been practised in all ages and nations. A witty writer has said that if a Chinese lady knew that she should be seen by a man only once in twenty years, and then only for one moment, she would carefully paint her face every day for all that period!

The strictly ornamental part of female costume, in countries of European fashion, is of great variety. Rings are worn on the fingers, and through holes bored in the ears, but not in the nose nor on the toes, as in Asia and Africa. Necklaces of gold and precious stones are worn, and bracelets on the arms, as in barbarous countries, but not around the ankles. Like the Indians, our ladies wear ostrich feathers and birds of paradise in their head-dress, and natural and artificial flowers. Ribbons, ruffles, and laces, form an important part of their ornamental costume. Veils are worn, not as in the East for concealment, but for greater display. Fans, bags, parasols, gold pencils, watches, &c., though worn under the pretence of utility, are still more intended for ornament.

Without counting gold, and gems, which, as worn by some ladies, are of enormous value; the full dress of a lady of fashion is of great cost. There are dresses sold at many of our stores at from two to three hundred dollars a pattern; shawls for a thousand; laces which cost more than their weight in gold; pocket handkerchiefs at a hundred dollars each; muffs at a hundred; so that without reckoning jewelry, a fashionable lady may easily wear two or three thousand dollars worth of clothing.

But these are harmless follies, compared with those which affect the health and destroy the constitution. The practice of tight lacing is one which finds but two parallels within our memory. Those are the bandaging of the feet of the Chinese infants, and the stuffing of the young girls among the Moors. The Chinese women are partially crippled by this practice, but it does not give them curvature of the spine nor consumption; while the process of fattening Moorish beauties, where they are not killed outright with the surfeit, is said not even to cause the dyspepsia. But the tight bandages and torturing stays, worn to secure the very opposite of Moorish or indeed of classic beauty, and reduce the female form to the model of the wasp or spider, interfere with the healthy action of the most important of the vital organs, and produce the most terrible diseases and deformities to which the human race is liable. In this respect the most savage costumes are superior to the most civilized, and it would be better to wear no more clothing than the Australians, than to dress in such a manner as to murder the individual and gradually destroy the race.

But this portion of our subject will scarcely prove satisfactory to those who take a deep interest in its details, if we neglect to give at least, a brief sketch of the history of female costumes in bygone ages.

A grand distinction between the lower animals and man, is that the former receive all their clothing and ornaments from nature, while the latter improves his by art—While fish are furnished with scales, the turtle and armadillo with shells, quadrupeds with thick fur and glossy hair, birds with variegated plumage, man is left almost wholly naked; but nature, in recompense, has given man the art to use shells, skins, furs and feathers for his own ornament and use.

We have seen, that while in cold climates clothing is as universal as it is necessary, in tropical regions there is the widest difference in this respect. In some countries, the forms of females are wholly enveloped and concealed, and the removal of a veil is an outrage against modesty, while in the same latitudes women appear with or without clothing with entire indifference, and the sentiment of modesty, in this respect, has no apparent existence. If then, it ap-

pears that clothing, in the regions first inhabited, was adopted neither from necessity nor shame, it must be concluded that the real motive was the laudable desire to conceal personal defects, and increase personal beauties. And this may be further argued from the fact that tracing man to his nearest approach to a state of nature, we always find the ornamental portions of costume preceding the useful.

The leaves and bark of trees, various vegetable fibres woven or plaited together, and especially the skins of animals used singly, or sewed together with their tendons, doubtless composed the first clothing. Tchisang, one of the first kings of China, taught his subjects to prepare skins of animals by taking the hair off, and making them pliable with a wooden roller.

Linen was woven in Egypt at a very early day, and we find it wrapped around the oldest mummies. The inhabitants of Palestine and Mesopotamia, at an early period, sheared their sheep, and doubtless used the wool for clothing.

In the days of Abraham, the world, in these matters, had advanced to a high state of civilization, since Eliezar, his servant, when he went to court Rebecca for Isaac, carried with him jewels of gold and silver, rings and bracelets. Rebecca had afterwards perfumed garments. As late as the Exodus, both the Israelites and Egyptians dressed with a considerable degree of luxury and refinement, as did also the surrounding nations, for the spoils of gold ornaments, precious stones and fine raiment, were often of considerable amount. We read also of luxurious hangings, embroideries, golden tissues, and the richest colors of the dyer's art.

As Moses made the lavers of brass, of the mirrors which the women brought as offerings, these necessary adjuncts to the female toilet must have been brought from Egypt, and were doubtless of great antiquity. Indeed, we may suppose the polished metallic mirror to have been one of the first luxuries invented.

At a later period, the Hebrew ladies, who to this day are conspicuous for their love of finery, added much to the luxuries of attire, which they brought from Egypt. The daughters of Zion, we read in the third chapter of Isaiah, were not only haughty, walking with stretched forth necks and wanton eyes, walking and mincing as they go, and

making a tinkling with their feet, which was caused by the bravery of their ornaments; but they wore cauls, round tires, chains, bracelets mufflers, bonnets, ornaments of the legs, head-bands, tablets, ear-rings, rings, nose-jewels, changeable suits of apparel, mantles, wimples, crisping-pins, glasses, fine linen, hoods, veils, stomachers, girdles, and perfumery. These luxuries of the toilet had been borrowed from the neighboring nations, or were the result of captivity in Babylon.

At about the same period, Homer describes some of his heroines, as dressed with a magnificence, with which we are at present unacquainted; and Cleopatra, one of the last queens of Ancient Egypt, exhibited an extravagance in her dress and ornaments which would at this day beggar our richest monarchs.

It would appear, however, that the empire of Babylon was, in the earliest ages of the world, the centre of riches, arts, and luxury. The perfumes of the Babylonian chemists were celebrated all over the world. The men dressed with great splendor; but the women, especially the favorites of royalty, were arrayed with exceeding magnificence. The queens had certain districts set apart for maintaining their toilets and wardrobes. One province furnished a veil, another a girdle, and these districts were named accordingly—one being called the queen's mantle, another, the queen's girdle, etc.

The Greeks, even in the heroic ages, in which the actions of gods and men are so strangely blended, indulged in showy costumes and ornaments, and the ladies painted their faces to heighten the charms of nature. Still, with all these loads of finery, the ancients were strangers to many of the elegancies and conveniences of modern dress. Instead of shoes and stockings, they went with the legs bare and sandals on their feet; and they were without linings, shirts, drawers, pins, buckles, buttons or pockets.

But when we come to the refinements of Athenian civilization, we find the ladies spending the whole morning at the toilet, washing, painting, arranging their elaborate head dresses, curling their hair in ringlets with hot irons, and dressing themselves in robes of so light and fine a texture, as to reveal the outlines of their forms and every motion

of their bodies. Female beauty was never displayed with more art or elegance.

The Roman ladies added to the refinements of the Greeks. In the morning they went to the bath; then came the grand operations of the toilette, which required several hours, and many assistants. One dressing maid was exclusively employed in combing, curling, and dressing the hair; another attended to the perfumes; a third disposed of the jewels, selecting and arranging the suit to be worn for each day; a fourth was employed entirely in the preparation and laying on of various cosmetics and paints; while several others had their particular departments, all acting under the direction of one general superintendent, whose taste directed the formation of the *tout ensemble;* while the magnificent lady, surrounded by all this luxury, sat before the mirror, studying her smiles, glances, and attitudes; and, if we may credit Juvenal, sometimes punishing the blunders of her attendants with the most unfeeling severity.

Among the ornaments of the Roman ladies, were hair combs of box and ivory, gold and silver pins with heads of pearl, chains and rings of gold, purple and white ribbons, and precious stones. Entire artificial head-dresses, with all these ornaments, could be bought at the shops, and false tresses and ringlets were as common two thousand years ago, as at the present day. As red or golden hair was the fashionable color, dark hair was dyed light, and gold dust was mingled with the head dress, as was powder at a much later period. The Roman ladies also removed superfluous hair with tweezers and depilatory powders, and painted their eye-brows, and wore false teeth.

The materials of costume at this period were linen, cotton, woollen, goat's hair, and camel's hair. Silk was brought from Persia into Greece, three hundred and twenty-three years before Christ, and from India to Rome, A.D. 274. In the reign of Tiberias, the Senate made a law, forbidding men to debase themselves by wearing silk, which was fit only for women. In 555, two monks brought silk-worms from the East Indies to Constantinople, and the manufacture became common in the West. Silk was worn in England in 1286, at a ball at Kenilworth castle. In 1620, silk weaving was introduced into England. King

Edward VI., was the possessor of the first pair of silk stockings, and Queen Elizabeth being presented with a pair, liked them so well that she never afterward wore any others.

To return to the ladies of Rome: their garments were white until Aurelius allowed them to wear red ones, hitherto the exclusive privilege of royalty. Shoes were invented at Rome, and worn by the ladies at balls and public festivals. They were embroidered with the Roman eagle, in gold, set round with pearls and diamonds.

The ladies of the central parts of Europe, at this period, dressed with a beautiful simplicity; and were so charming by nature as to have required nothing from the luxuries of art. A French historian, speaking of the dress of the ladies of that country says:—"they seem for near nine hundred years not to have been much taken up with ornaments; nothing could require less time or nicety than their head dress. Every part of their tire was quite plain, but at the same time extremely fine. Laces were long unknown. Their gowns, on the right side of which were embroidered their husband's coat of arms, and on the left their own, were so close as to show all the delicacy of their shape, and came up so high as to cover their whole breast up to the neck. The habit of widows was like that of our nuns. It was not until Charles VI. that they began to expose their shoulders. The gallantry of the court of Charles VII. brought in the use of bracelets, necklaces, and rings."

The Anglo-Saxon and Danish women considered their hair as the most attractive ornament. Young ladies wore it in flowing ringlets; the married, more confined. To have the hair cut off, was such a disgrace, as to be considered a sufficient punishment for adultery. The priests were ordered to shave off their hair, as an extreme mortification. These, in revenge, preached that long hair was criminal. St. Wallstan, says William of Malmsbury, "rebuked the wicked of all ranks with great boldness; but was particularly severe upon those who were proud of their long hair. He reproached them for their effeminacy and denounced the most dreadful judgments upon them."

The love of finery early led to such boundless extravagance among the nations of Europe, that sumptuary laws were passed in various countries regulating the dress of different classes, and placing limits beyond which it was not allowed to pass. Such was the case in Greece and Rome, and still more in other countries in Europe. Several such edicts were published by Henry the Fourth of France, who saw his exhausted kingdom still more impoverished by the emulation of finery in his female subjects.

When we consider the greater cost of articles of luxury, it will appear that the dress of ladies in the fifteenth century, was far more expensive than any known at the present day. Laura, the celebrated mistress of Petrarch, wore on her head a silver coronet; her hair was tied up with a knot of jewels, her dress was magnificent, and her gloves were of silk, brocaded with gold; and silk at this time was worth four pounds sterling a pound, and was only allowed to the nobility.

A very striking change was effected in England, during the ascendency of puritanism. All luxuries of dress were looked upon as wicked, and even natural beauty was looked upon as only a temptation to sin. The women, full of this fanaticism, laid aside all ornaments and luxuries of apparel, and some carried the idea so far, that they discarded clothing altogether; and it is recorded that one of these came into the church where Cromwell was, without so much as the first garment of fig leaves, that she might be, as she said, a sign unto the people!

At the Restoration every thing went to the other extreme. The royalists, to be opposed in every thing to the republicans, dressed with the greatest extravagance, and the costumes of the court of Charles II., both in their richness and their immodesty, faithfully depict the licentiousness which was in a measure the direct consequence of the other puritanical extreme.

When unconstrained by law, female costume has been governed by the manners and morals of the times. When the dress conceals the person, it is an indication of great purity or jealousy—when there is much exposure, we may be confident of a corresponding license. In Venice, the ladies at the beginning of the seventeenth century, dressed

in such thin, light stuffs, that not only the shape of the body but the color of the skin could be distinguished through them. In France, in the fourteenth century, the women appeared half naked in public assemblies, and in the public walks dressed so much like men, that they could scarcely be distinguished from them, except by the voice or complexion.

The first we hear of artificial compression of the waist was in the fifteenth century, in Italy, where the men, according to Petrarch, had their stomachs squeezed by machines of iron.

It was only toward the beginning of the last century that the impression became general that the female waist, as formed by nature and imitated by painters and sculptors in the master-pieces of art, was too large, and systematic compression was then first used to bring it into proper dimensions. Stays were invented, and the female waist, under their influence, was brought into the shape of an hour-glass, or an insect. Anatomy, physiology, and all the correct principles of taste were painfully or ludicrously disregarded; for while we shudder at the idea of lungs pressed up into the throat, and liver jammed down into the abdomen; a stomach compelled to digest and a heart to beat under a heavy pressure; it is impossible for a man of correct taste not to laugh at the caricatures of female beauty which this artifice produces.

It must not be supposed, however, that stays and tight lacing held their sway steadily, from their first invention to the present time. On the contrary, they soon met with a powerful opposition, and were denounced by both physicians and connoiseurs in female beauty; and fashion, ever tending to extremes, soon made waists as much too large as they had been too small, and by the aid of various stuffings, about 1766, every lady appeared to be in an interesting situation. This did not last long, and small waists again came into fashion, and longer or shorter, sometimes with the girdle just under the arms, sometimes close upon the hips, small waists have pretty steadily held their ascendency until the present day, when the ladies really show a disposition not to deform their most beautiful proportions, and we see women again as Nature made them.

The height to which the female dress is worn, has been subject to curious and rapid changes. About the beginning of the last century, it was highly indecent to show two inches of the neck; about the middle of it the dress had descended very low upon the shoulders; a few years after, every lady was muffled up to the chin; and so alternately the ladies have been misers and prodigals of their charms.

The vagaries of fashion, in other respects, though amusing enough, would occupy more room than we are disposed to give to a single, and, as some may think, the least important part of our general subject.

WOMAN.

PART THIRD.

FEMALE EDUCATION.

Over the whole world, there has been entertained the most extraordinary variety of opinions, in regard to the capacity and character of woman. While at certain periods, and in some nations, women have been honored, and almost adored—in the greater part of the world, and much oftener, they have been held in contempt, treated as the property of men, and strangely vilified. Everywhere men corrupt women, and then blame them for their corruption. In the highest civilization, this is the case to a limited extent and in individual instances; in other stages of human progress, the rule applies generally to the whole sex.

This has been and is especially the case with Oriental nations. Thousands of years ago, the Pundits, in their sacred books, wrote in this strange manner of the sex which we delight to honor:

"Women have six qualities: the first, an inordinate desire for jewels and fine furniture, handsome clothes, and nice victuals; the second, immoderate lust; the third, violent anger; the fourth, deep resentment, no person knowing the sentiments concealed in their heart; the fifth, another person's good appears evil in their eyes; the sixth, they commit bad actions."

How strange and odious seem to us these coarse invectives, with which not only the Hindoo and Persian, but the Hebrew, Greek, and Roman writers abound! to us who see developed in the same sex, with education and liberty, a temperate prudence, and exquisite taste; a refin-

ed chastity; sweetness of temper; a beautiful candor and unswerving faith; the most disinterested and self-sacrificing benevolence; and finally, every grace and every virtue, which makes woman worthy of the name of angel.

Why this wide difference? We are not to suppose that men have always been unjust in their opinions, or entirely wanton in their satires on the sex. No: the character of woman has doubtless been, in a great degree, such as it has been represented—in other words, it has been what education, and other circumstances, to be treated of in the progress of this work, have made it. Female education seems to be at the very basis of society, since women, as mothers, are destined in a great degree to give, to form, and mould the character of both sexes.

Undoubtedly, the most rapid way in which any people could be improved, in physical, intellectual and moral qualities, would be the proper development of all these qualities, in the female sex. It is no less true, that in no way can a people become so soon depraved and debased as by the same influence. The importance of a proper female education is so evident, and so universally acknowledged, that we need only allude to it; besides, what we propose, is to show rather what it has been, and is, than what it should be.

It is not to be supposed that in the primitive ages, when men were chiefly engaged in gaining a rude subsistence by the chase, from the keeping of flocks, or the toils of agriculture, much attention was paid to the education of either sex. Until the invention of letters, all education must have consisted in acquiring the arts necessary to a subsistence, and in storing the memory with legends of the past. When the whole human race spoke but one language, there could be no trouble in learning others.

The children of each generation acquired, naturally, the knowledge possessed by their parents, and added to it, according as necessity stimulated invention. We may naturally suppose that women, from the first, made tents and clothing, prepared food, tended flocks, did the lighter work of agriculture, while men, as in savage tribes, at the present day, were engaged in war, the chase, and the more active and hardy occupations of life.

In any view of the nations of antiquity, we turn first to Egypt. China, Japan, and the East Indies, seem connected with a different kind of civilization—but all the light and luxury of the Western World we trace to Egypt. Long before Palestine, or Greece, had emerged from barbarism—long before Carthage or Rome were known, Egypt was in a state of the highest civilization, possessed of literature, science, and arts, of the nature of which, her monuments and ruins present us such astonishing evidences. In whatever light we view the Egyptians, no nation of antiquity is so interesting, since they excelled all others in arts, sciences and government, in which they believed that they had been perfecting themselves for one hundred thousand years.

In a country full of splendid cities—where were built monuments whose construction is a puzzle to modern science; whose armies at one time held the world under tribute; whose temples and colleges were the resort of the philosophers of all other nations, and where women occupied an honorable position, since the wife and sister shared the power and dignity of the throne, we may be sure that female education was not neglected.

Athyrte, the daughter of Sesostris, appears to have been educated in the mysteries of Egyptian science, which included astronomy and divination, and she encouraged her father in his project of universal conquest, by assurances of success from her divinations, her dreams in the temples, a magnetic clairvoyance much practiced in early ages, and from prodigies she had seen in the air—such probably as are seen by those gifted with the second-sight.

In ancient Egypt, the women managed the greatest part of the business transactions out of doors, and particularly attended to the commerce of the nation. They must therefore have been skilled in numbers, so far as they were then known, and the use of writing. Their education was of a practical, masculine character; and while the eastern nations taught females little else than music, dancing, and the mere accomplishments; the Egyptians, to render their women useful, not only gave their education a practical character, but the softer embellishments and accomplishments, common to the sex in other countries, were forbidden them.

Herodotus from the circumstance of women attending to commercial business, and out door affairs, appears to infer that the men attended to domestic and household duties. This idea appears to us without foundation. Doubtless, while women attended to all the ordinary cares and business of life, the men were employed in the cultivation of science and the arts, especially in architecture and sculpture, in building the magnificent cities whose ruins cover all Upper Egypt, in forming the immense catacombs, excavating artificial lakes, and piling up the eternal pyramids. The whole male population must have been sufficiently employed in arts and arms, without being engaged in domestic avocations.

The Phœnicians were a polished nation like the Egyptians, less engaged in agriculture and architecture, but more in foreign commerce. The same may be said of the Babylonians, and of the people around what is now known as the Persian Gulf, who were at one time rich and magnificent almost beyond example. It is difficult to conceive of the wealth, splendor and civilization, that once had their seat in this centre of the Eastern world, composed of North Eastern Africa and South Western Asia. With the exception of the extreme East, all the rest of the world was covered with a darkness and barbarism which we vainly endeavor to penetrate. We find in Central America monuments and ruins which may be referred to the same period. but there is no history or legend to tell us by whom they were erected.

Still, there is little to inform us how women were educated in those remote ages. The splendid ruins of Palmyra, the storied magnificence of Babylon, give us but grounds for reasonable inference. We have, here and there, only some scattered hints, in the history of these periods.

Cyrus, we are told, gave two female musicians, his captives, to Cyaxares. Men and women were educated as musicians to amuse the great, with instrumental and vocal music, and dancing. Some of them must have been instructed in more useful branches of learning, since, among the Medes and Persians, the education of the children of their kings was for ages committed to women. This custom was begun by Dejoces, their first king; like all the

customs of this nation, it was unalterable, and was, doubtless, imitated by the nobility, and finally throughout the State.

It will be said that this custom, which, even to the present day, is retained in Persia, and other Oriental countries, accounts for the effeminacy of their monarchs. Indirectly it does—but the women were first made weak, their passions disordered, and their natures debased by polygamy and slavery. It is only free women who are fit to educate free men; and though we might not be in favor of committing the entire education of men to women, there can be no doubt that none are so fitted to commence and finish it.

We have, in the history of Cyrus, a terrible example of the effects of bad education. The Lydians, whom he had conquered, having revolted, he resolved to carry them all off and sell them for slaves. This resolution he imparted to Crœsus, who advised him to take revenge only on the leader of the revolt, and, to prevent any future outbreak, to forbid the Lydians the use of arms, and oblige them to be educated in the most debauched and effeminate manner. Cyrus followed this detestable advice, and the result was that the Lydians soon became the most infamous and abandoned people in the world.

In the heroic ages of Greece, the women appear to have been educated only in household duties, domestic manufactures, and such accomplishments as served to render their beauty more attractive. In the Andromache of Euripides, Peleus reproaches Menelaus, the father of Helen, for having occasioned the improper conduct of that too celebrated lady, by the bad education he had given her. If, as many suppose, Helen was not a real character, but a type of the times, such education was probably too common, though we have in striking contrast with the dissoluteness of Helen, the virtuous constancy of Penelope.

In later ages of Greece, the education of the women was of the most extraordinary character. The greatest attention was paid to that physical education, which would make them robust, strong, and active; fit to become the mothers of warriors. Accordingly, under the legislation of Lycurgus, the young women were required to dance naked with the young men, to join in public processions,

and develope their strength and symmetry to the utmost by gymnastic exercises; while Solon, the Athenian lawgiver, required them to exercise in running, wrestling, throwing quoits, and darts, and other masculine exercises.

While such an education was fitted to develope, in the highest degree, physical beauty and vigor; in the absence of any proper intellectual culture, it could not fail to give to women boldness and effrontery of the most unfeminine character.

In Greece, women appear to have been ever educated and treated as if their only duties were to attend to their household affairs, and to give strong and healthful children to the state. The polite accomplishments were taught to very few; and the only women in Greece who were really highly educated in poetry and philosophy, as well as in the graceful accomplishments so suitable to females, were the public prostitutes, who, though generally foreigners by birth, were the most distinguished women in Greece. These women, who joined beauty of person to cultivated minds and elegant accomplishments, rose above all the disadvantages of their position, and their names live in history.

Their houses were the resort of statesmen and philosophers; and some took their wives to be instructed in the elegant manners in which the Grecian ladies must have been generally so deficient. It would be difficult to find in all history, a finer example of the influence of education in overcoming every disadvantage—and we have not been without modern instances of a similar character.

From Greece we naturally come to Rome, long the dominant nation of the western world. In the early ages of Rome, education appears to have been entirely domestic, and of the most pure and virtuous character. The mother instructed her daughters: in their presence every loose word or improper action was strictly prohibited; and she superintended their lighter amusements as well as their more serious studies. The noble dignity and virtue of Roman matrons had their origin in this beautiful system of education.

In time, as Rome grew rich and magnificent, and as a taste for the arts and sciences became general, public

which we have any knowledge, considered beneath the attention of men—a frivolous and effeminate pursuit, only fitted for women. The consequence was, that whatever of learning existed, belonged to the female sex: their minds became superior to those of the other sex, even by such rude lore as they had the means of acquiring, and as was handed down from mother to daughter.

As "knowledge is power," this mental superiority in time gave the women that position and influence, among the nations of northern and central Europe, which they have ever since retained, and gave birth to chivalry and civilization.

Women having, by the cultivation of their minds, acquired the esteem and respect of the other sex, these feelings rose to a pitch of the most romantic enthusiasm, and during the long ages of chivalry, women were the excitements to heroism and the objects of adoration. Their education was of a character to sustain the rank to which this enthusiasm and veneration had elevated them.

Down to the fourteenth century, there was very little learning among the men. The Greek language was so entirely neglected that the celebrated Petrarch could not find one person capable of instructing him in it in France or Italy; and the Latin was known only to a few, and that in an imperfect manner.

But when the institutions of chivalry declined, and men, no longer engaged in tournaments and feats of arms, began to turn their attention to the arts and sciences, the women, anxious still to retain their sway, became scholars and philosophers. This was the golden age of female learning. Never before or since has the sex made such progress in the higher departments of literature and science. Women preached in public, took part in learned controversies, published and defended theses in the universities, were appointed professors of law and philosophy, harangued the Popes in Latin, wrote Greek and read Hebrew. Nuns became poetesses, women of quality were learned divines, and young girls, with a softness of eloquent enthusiasm, publicly exhorted princes. The learned languages were taught to women of almost every

rank and condition, and ladies commonly read the Old Testament in Hebrew, and the New in Greek.

Rapid variations in manners and customs, and complete changes of fashion in modes of thinking, as well as dress, seem to be governed by laws similar to those of physical reactions and alternations.

From this high state of cultivation in literature and science, female education sunk, as rapidly as it had risen, to so low a pitch, that women soon became as noted for their ignorance of their own language, as they had been for their knowledge of so many others.

Some have supposed that this was the result, not so much of inconstancy in the female character, as of an experience of the unsatisfactory nature of the triumphs of a literary ambition. It may be that women found that the more they were admired for the brilliancy of their intellectual acquirements, the less they were beloved for the beauties and graces, with which they have ever fascinated and enslaved the other sex. What the head gained in learning the heart lost in love.

There is doubtless something in this. The learned woman becomes a pedant, who, left in ignorance, would have been a coquette; and vanity or the love of approbation, which shows itself so charmingly in the efforts of a pretty woman to please, is far from agreeable, when exhibited in pretensions to superior wisdom.

But whatever the reasons for so striking a change, it is certainly true that during the greater part of the sixteenth and seventeenth centuries, there was hardly a woman to be found in the politest nations of Europe, who could write a tolerable letter in her native tongue, or even spell the words with a decent propriety. All science and all literature were alike neglected; and the only reading, women generally concerned themselves with, was a few recipes of cookery to bring on, and a few recipes in medicine to take off, diseases,—or those whom they afflicted. They also read some chivalric romances, spun out to an intolerable length, and a great number of works on theology, a science in which women in all countries and ages have been peculiarly interested.

Instead of devoting their time to books, the ladies at this

period employed themselves in various kinds of needle-work, and women of the highest rank were taught, and taught their daughters, embroidery—so that the hangings, tapestry, and furniture of castles and palaces was the work of the fair hands of their female occupants.

The vast commerce of the East Indies, and the discovery of America, poured great treasures of wealth and luxury into Europe, bringing with them arrogance and effeminacy. Women abandoned their needles, and engaged in fashionable dissipations. It was about this period that French gallantry introduced women at Court; the desire of shining and governing in that brilliant sphere, led women to abandon needlework and domestic occupations, and study vocal and instrumental music, drawing, dressing, dancing and manners; and French fashions spreading over all European nations, these acquirements have ever since been the chief constituents of a fashionable female education. To the general rule that such an education consists almost entirely of elegant accomplishments, there have always been exceptions; for there have long been certain coteries of women in France, England, and the United States, who have possessed literary taste and acquirements of a very high order.

A learned writer, near the beginning of the present century, thus describes the fashionable female education of that day: "Among the first lessons which a mother teaches her daughter, is that important article, according to the modern phrase, of holding up her head, and learning a proper carriage; this begins to be inculcated at the age of three or four, at latest; this is strenuously insisted on for many years afterward. When the young lady has learned imperfectly to read her own language, and sometimes even sooner, she is sent to a boarding-school, where she is instructed in the most flimsy and useless parts of needle-work; while of those which she must need, if ever she enters into domestic life, she is left entirely ignorant. While she is here, some part of her time is allotted to learning to read either her own language, or the languages of some of the neighboring kingdoms; all of which are too frequently taught without a proper attention to grammar or orthography. Writing and arithmetic likewise

employ a part of her time; but these, particularly the last, are only considered as auxiliary accomplishments, which are not to be carried into life, and consequently deserve but little attention; the grand effort is made to teach the girl what the woman will relinquish; such as drawing, music, and dancing. To these are added the modes of dressing in fashion, the punctilios of behaving in company; and we are sorry to say that into some schools have been introduced masters to teach the fashionable games at cards; a dissipation, if not a vice, which prevails too much among both sexes."

During the half century that has elapsed since the above was written, there has been a striking improvement. In all the higher female seminaries of this country, the mere accomplishments are made to take their subordinate place, and our young ladies are taught Latin and Greek, as well as French; they gain a very fair knowledge of Algebra and Geometry, History and Geography, Physics and Metaphysics, Logic and Belles Lettres. There is no excuse for a shallow female education, since the opportunities for obtaining a thorough one are cheap and almost universal.

Thus have we traced the history of female education, in the great track of European civilization. We have still left, the customs of many other nations. In the warmer regions of Asia and Africa, the education of women corresponds with their degraded social condition, and is calculated at once to give additional charms to their persons and to debauch their minds. They are instructed in such graces and alluring arts, as tend to inflame the passions, and are taught vocal and instrumental music, which they accompany with dances, in which every movement, every gesture is expressively indecent. Among the negroes, in the heart of Africa, there are female seminaries, in the principal villages, where young girls are thus educated, and occasionally there are examinations or exhibitions, in which the improvement of these accomplished young ladies is displayed to crowds of spectators. On these occasions men who are in want of wives take the opportunity to select them.

In Mahomedan countries, from North Africa to India, female education is of a more decent and proper character

Singing and dancing are left to the Bayaderes, and the slaves of the harem. Women are taught some quiet employments and accomplishments, and to converse with elegance and vivacity. Some are taught to write, and nearly all to read, sufficiently to read the Koran. Cleanliness, chastity, and obedience, are the virtues chiefly inculcated.

Among the Chinese, where the husband, instead of receiving any fortune with his wife, always pays a consideration to her parents, the education of women in the prescribed forms and duties of that stereotyped civilization, is carefully attended to. Women are taught an extreme modesty of behavior, they are carefully instructed in the thousand requisites of Chinese etiquette, are somewhat proficient in music and many little ornamental arts, and learn to read at least the romances, with which Chinese literature abounds.

Among the North American Indians, the mother teaches her daughters, by a constant example, all the duties, customs, and arts of savage life; imparting to them also the traditions of their tribe, and such skill as they possess in medicine. Girls as well as boys are taught to bear the rigors of the climate, the fatigues of labor, and the cravings of hunger, with resolution and fortitude. It is a fundamental rule in education, never to beat children of either sex; which, they say, would only weaken and dispirit their minds, without producing any good effect; and, therefore, when a mother sees her daughter behave ill, she begins to weep, telling her daughter that it is on account of her misconduct. The severest punishment a mother ever inflicts is to throw a little water in her daughter's face, which is considered such a disgrace, that the offence is seldom repeated.

In Japan, the children are educated in the same tenderness, and punishment is felt as such a disgrace, that children who are subjected to it, frequently commit suicide.

The Peruvians appear to have surpassed all American nations in arts, manners, and learning. The Virgins of the Sun were educated in the temples with great care, and instructed by women appointed for that purpose, in every female art and accomplishment known among them. In

Mexico, also, the young women of quality were educated by matrons who overlooked their conduct with great circumspection.

Female education over half the world tends to degrade the female character, and in the most enlightened nations it is still far from developing all the excellencies, which women are fitted by nature to display. There are indications that in this country woman is destined to take a far higher position than she has ever yet attained. The comparatively high character of our female seminaries has been alluded to. But there are influences now at work, which will elevate to a still higher pitch the standard of female education. The sciences of Anatomy and Physiology, and the laws of health are becoming female studies, and those who are destined to bring the race into being, to nurture, and instruct it, are seeing the necessity of possessing such knowledge as shall enable them to perform these functions and duties with such healthy conditions, as are necessary for the happiness and welfare of their offspring.

The proper education of women in the laws of health, and the general principles of physiology, will effect the physical and moral renovation and reformation of the world. In whatever other respects women have been properly educated, they have hitherto, in modern times, lived in almost total ignorance of the most important of all sciences; and the consequence is ugliness, decrepitude, miserable constitutions, and every kind of physical, mental, and moral deformity. Pure and vigorous health is the exception rather than the rule in our societies, because women have neglected to study their own organizations, and to learn the duties that devolve upon them as the mothers of the race.

WOMAN.

PART FOURTH.

COURTSHIP.

We open now one of the most curious chapters in the history of woman. Love is the universal passion, pervading all life, forming all characters, and beautifying as well as producing all existence. Courtship is the proper prelude of this grand object and result of all existence; and its consideration naturally follows that of female education.

Courtship is the process by which the existing passion of love, is made known to the object that inspires it. It is a period of high wrought excitement, which, though timid and anxious, is generally of so pleasurable a character, as to be considered one of the happiest epochs of human life.

It is probable that, in a natural state of society, the trepidations and anxieties of courtship would be only such as would heighten its pleasures; but artificial obstacles to the success of love are often the causes of the most poignant affliction. Poverty, and interference of relatives, the pride of rank and social position, and the temptations of wealth, have produced miseries only to be measured by contrast with the happiness they destroy; and hearts are crushed and broken, just in proportion to their sensibility. That this agony in cultivated persons, is often exquisite, every one must have observed. Dying for love is so far from being an uncommon circumstance, that there is scarcely a physician of any considerable practice, who has not had cases under his observation.

Courtship, while love is supported by hope, is a condition of the sweetest delirium of the soul. It is not easy to describe briefly what so many dramas and romances have been written to display; but there are some general cha-

racteristics, which may be noticed, before proceeding to historical examples.

Though the declaration of a passion so gentle and beautiful as love, would seem to be too honorable a manifestation to be ashamed of, Nature appears to have implanted in both sexes a modesty and timidity, which makes them throw around it an air of caution and mystery. The first impulse of love is secresy. The lover hesitates and blushes to even speak the name of the object beloved.

This modesty, belonging to both sexes, is shared most largely by the female; and this is not a matter of custom or education, since the same thing is observed in the lower orders of animals. It is always the male that makes advances—it is always the female that receives or rejects them; and there is scarcely an animal in the whole range of animated nature, that uses force in attaining the object of his desires, except that most elevated and most depraved of animals, man.

The law of nature, then, is that the active part of courtship belongs to man, the passive to woman; who, on the one hand seldom exercises the privilege of solicitation, and, on the other hand, never ought to be deprived of the right of rejection. Yet there are whole quarters of the globe where this right of the sex, so necessary to female delicacy, honor, and true love, is ruthlessly violated—where women are bargained away by their parents, where they are never allowed to see the man selected as their husband until the fatal knot is tied, or where they are sold in the market to the highest bidder. What can we expect of the female character under such blighting influences?

Travellers have asserted that there are savage nations in which women at all times enjoy the fabled privileges of Leap Year—where women and men indiscriminately take the initiative in affairs connected with the tender passion. Could such accounts be relied upon, it must be remembered that a savage life is often a strangely perverted one; nor is a general law of humanity, and of all animate nature, invalidated by a few isolated exceptions.

Nor does it seem to us, as some have thought, that the general custom in this respect has arisen from the superior strength, vigor, or power of man. Were this the case, we

should find the custom broken over and the rule reversed in those not unfrequent cases, in which the female is in these respects the superior. We may more naturally suppose the custom to have been the consequence of the general law that the passion is absolutely stronger in the male, though it may be relatively stronger in the female.

Still, there is to observe in courtship, a beautiful reciprocity. The beauty of woman excites admiration in man; the ardent love of man excites an answering passion in woman; the delicate sentiments, inspired by such a feeling in woman, give to the passion of man new fervor and exaltation; and thus the affair goes on, in a delightful progression towards that ecstacy of rapture, which, as the novelists are pleased to inform us, is "better felt than expresed!"

Further observations upon the refined and beautiful developments of the tender passion, which occur in a somewhat favorable social state, may be more properly reserved for the conclusion of this branch of our subject. We must now turn to the history of remote ages, for illustrations of courtship, as practised in various ages and nations.

How naturally do we turn to the historical records of the Hebrew race, for our earliest examples! When Abraham sought a wife for his son Isaac, he sent a confidential servant to find him one, among his distant relatives. The servant made his selection at a public well, to which the maidens of the city came to draw water. After choosing the fittest, and it may be supposed the most beautiful, he applied, not to herself, but to her relatives. who gave their consent, that she should go in five days. But as Abraham's servant was anxious to go at once, Rebecca was consulted upon this point, and immediately consented.

This fashion of courting by proxy, which existed in the days of Abraham, we shall find to be still the prevailing oriental custom, and too much followed in some parts of Europe. In the above case we read of no representations being made by the proxy, in regard to the personal or mental qualities of the young gentleman who was to be fitted with a wife; but his wealth and magnificence were carefully specified, and costly presents made to the lady and her relatives. On the other hand Isaac appears to have taken without the least question, the wife provided for him.

In the next generation, however, matters were differently managed. Jacob conducted his courtship in person. His first meeting with Rachel varies somewhat from the etiquette of modern times. Lovers, in our days, are quite cheerful, or endeavor to appear so. We have, indeed, seen remarkably sentimental young gentlemen looking mournful and "sighing like a furnace:" but Jacob "drew near and kissed Rachel, and lifted up his voice and wept." It is difficult to say whether this feeling, so unequivocally displayed on his part, was reciprocal; but if it was, the passions of these young people were under the most exemplary subordination; since, on Jacob's applying to her father in form, it was found that he could not pay the price demanded, and he engaged to give, instead, seven years of labor. All this time, the couple waited in hope, only to be disappointed; for Jacob, on waking up the morning after his nuptials, found himself married to Rachel's elder, and by no means pretty sister. It was of no use complaining, and he had to serve another seven years; when after this protracted courtship of fourteen years, this affectionate couple, who had fallen in love at first sight, were happily united.

What sickness of heart from hope deferred, what agonies of jealousy, what weariness and disgust, may we not imagine to have been experienced by two lovers in such an interval, and under such circumstances!

The general rule that the declaration of love is the right of the male, has also some exceptions growing out of peculiar customs and laws. Among the Hebrews, a widow had the right of demanding the brother or nearest kinsman of her deceased husband in marriage, and it was the right and duty of the eldest brother, or the nearest of kin, to marry such widow; but as in this case the privilege of asking was transferred to the female, the male had also power to refuse, but the exercise of this power was connected with some mortifying circumstances. It had to be done in public, before the elders of the people, and the woman thus slighted and insulted, had the right to spit in the face of the man hardy enough to refuse her hand. Even this was probably sometimes borne as the lesser evil.

There was a custom similar to this, among the Hurons and Iroquois applying to both sexes. When a man's wife

died, he was obliged to marry her sister, or in her stead, any woman her family might choose for him; in the same way a widow married the brother of her deceased husband

It appears that among the Jews, whether the parties had become acquainted or not, it was always the custom for their parents to make the overtures and settle the conditions of marriage. Even Samson, gifted as he was with superhuman strength, and little scrupulous in the use of it, when he had fallen in love with the Philistine damsel Delilah, went to his parents, laid the case before them, and besought them to get her for him. They made objections but, instead of proceeding to accomplish his own wishes, he still persisted in entreating them. This is to be accounted for by the custom of the country and the filial obedience imposed by the Mosaic law.

In the early stages of civilization in Eastern nations, after the breaking up of patriarchial relations, and before society had settled into a state of security, we may imagine such a condition of violence and rapine to have existed, as made it necessary to protect and conceal young females, in the manner now customary in the East. Under these circumstances there could exist little of courtship. Girls were married at an early age, and even contracted for in infancy. Few were allowed a choice, and polygamy probably grew naturally out of the power to maintain and protect, enjoyed by comparatively few. It was only by accident that young people had the opportunity of forming an attachment—it was a still less likely chance that such an attachment should have a happy termination. But "custom is a second nature," and women, educated to this slavery of the affections, can scarcely conceive of a condition of tolerable freedom.

While women, in the East, were thus monopolized, in the strictest sense of the word; among the hardy and savage nations of the west, women, less concealed, were made the trophies of successful valor. As among the Greenlanders no young man can marry until he has shown his prowess and skill in capturing the monsters of the northern seas, and as among the North American savages a young man must have killed a grizly bear, or taken a scalp in battle before he can aspire to the favors of his chosen fair, so in

Europe, where several lovers aspired to the hand of some celebrated beauty, their rival pretensions were settled as among certain animals, by combat, and the maxim,

"None but the brave deserve the fair,"

was carried into practical operation. A lover in those days was obliged to contend one by one with all his rivals, and the lady, whatever her predilections, was obliged to give her hand to the conqueror. There is nothing strange in this, however, since, as we have said, the same thing is observed in the lower orders of animals. Love and war are as closely connected in reality, as are the organs which govern them, in the phrenological developments.

As society gained in refinement, the barbarity of perpetual contests declined, and games and tournaments were instituted, in which young men exhibited their skill and dexterity, for the prize of beauty. But even these less bloody contests led often to protracted feuds and deadly animosities; and, in time, marriage, among the rich and powerful, became generally a matter of contract and sale, and Christianity for ages did nothing to soften this hard fate of woman, but to give her a choice between a detested marriage and a convent.

These observations, however, must be considered as applying mostly to the higher classes of society, for in countries where polygamy does not exist, those who suffer the burthens and privations of poverty have been compensated by a much greater freedom of the affections.

In the early ages of Greece, love appears to have been little more than a gross animal appetite, impetuous and unrestrained, either by cultivation of manners or precepts of morality. Men satisfied their propensities by force, or revenged the obstruction of their desires by murder. In later and more enlightened ages, the young of both sexes had few opportunities of declaring their affection for each other. The lover inscribed the name of his mistress on the bark of a tree, in some grove where she resorted, or on the wall of his house. It was a beautiful custom for a lover to deck the door of his mistress' house with garlands of flowers—to make libations of wine before it, and

sprinkle the doorway, as was customary at the entrance of the temple of Cupid.

Garlands were of great use among the Greeks in their love affairs. When a man untied his garland it was a confession of love, and a woman made the same confession by composing one. It is but natural to suppose that a people, whose vivid poetical fancies sought correspondencies in every thing, found means in this way of carrying on a courtship, as pleasantly and quite as intelligibly, as by *billet doux*.

But if a love affair did not prosper in the hands of a Grecian, instead of endeavoring to become more engaging in his manners, he resorted to philters and incantations, in which certain women drove a lucrative trade. Nor were these potions without their effects, for if they did not excite love, they were composed of such powerful narcotics as to deprive those who took them of sense and sometimes of life itself. When love-potions failed, they proceeded to incantations and charms. A favorite one was to mould an image of the beloved object in wax, and then with certain ceremonies to gradually warm and melt it before the fire, and it was imagined that as the fire penetrated the wax, so love would soften and melt the obdurate heart of the object beloved. Experiments of this kind were tried by hapless lovers of both sexes. It was a great object to get possession of some article belonging to the beloved one, and when a man was so fortunate, he placed it in the earth beneath the threshold of her door, as a charm of peculiar efficacy.

It must not be supposed that all these conjurations were on one side, for if a person imagined himself worked upon by any philter, love-potion, or charm, he immediately applied to some old woman to prepare a counter charm, which would free him from his supposed fascination.

It is proper to state, however, that all these methods of courtship, from the beautiful ones of garlands and flowers, to the absurd ones of potions and charms, were generally practised to forward illicit amours. The Greek women, from the heroic ages to the present day, have seldom had the power of refusing such matches as were provided for them by their parents or guardians, so that the greater

part of real courtship, and such true love as existed, was in defiance of the artificial regulations of society.

We shall have occasion to treat very fully of this important branch of our subject in the following pages.

The Romans in a great measure adopted their manners from the Greeks. Various arts of courtship were used among the Romans as among the Greeks, but only in illicit amours, and those had in them very little of a sentimental character. With our ideas of refinement and the romance of love, we are perpetually astonished at the want of such sentiments even among the poets of Greece and Rome. There is nothing in the history of man for which it is more difficult to account.

We have no evidence that there was any thing like courtship as a prelude to marriage. In the Roman authors, we frequently read of a father, brother, or guardian, giving his daughter, sister, or ward in marriage, but never where an intended bridegroom applied to the lady for her consent, although we have the most minute accounts of the manners and habits of the Roman people; and this is the more remarkable, since women, at a late period of the Roman empire, rose to a dignity and freedom scarcely paralleled in modern times.

The elements of our present civilization sprung up in the North; and the true dignity of woman was recognised in the mythology of Odin.

We find, therefore, that the ancient Scandinavian women were chaste, proud and emulous of glory. Their rights, in the affairs of love, were so far respected, that their own consent was to be won, before parent or guardian was consulted. To gain the affections of these haughty and high-toned dames, two things were necessary. The lover must not only be able to captivate his mistress by his personal qualities and assiduous attentions, but he must have performed such feats of arms as to have gained a renown that would make him worthy of her hand.

It is true that these observations apply especially to the higher classes of society—but as in all countries these set the fashion in manners and morals, we should doubtless find that all classes were governed by the same general principles.

Such portions of Scandinavian literature as have been preserved, afford us some fine examples of this union of love and war among the bold nations of the north.

One of these is the following

ODE OF KING REGNER LODBROG.

"We fought with swords that day, wherein I saw ten thousand of my foes rolling in the dust, near a promontory of England. A dew of blood distilled from our swords; the arrows which flew in search of the helmets bellowed through the air. The pleasure of that day was equal to that of clasping a fair virgin in my arms.

"We fought with swords. A young man should march early to the conflict of arms—man should attack man or bravely resist him; in this hath always consisted the nobility of the warrior. He who aspires to the love of his mistress ought to be dauntless in the clash of swords.

"We fought with swords in fifty and one battles under my floating banners. From my early youth, I have learned to dye the steel of my lance with blood; but it is time to cease. Odin hath sent his goddesses to conduct me to his palace. I am going to be placed on the highest seat, there to quaff goblets of beer with the gods. The hours of my life are rolled away."

Such was the life, the glory, the love and the religion of King Regner—such was the spirit of the times of which we are speaking—a spirit not entirely lost among the descendants of the Norsemen.

We have a beautiful and touching ode of Harold the Valiant, of a later date, in which he enumerates the exploits by which he had hoped to gain the affections of his beloved, each stanza of which ends with a complaint of his want of success. It is worthy to be transcribed as an illustration of the ancient northern life and literature. We prefer a literal translation to any attempt to give the bold spirit of the composition in English verse:

ODE OF HAROLD THE VALIANT.

"My ships have made the tour of Sicily; there were we all magnificent and splendid. My brown vessel, full of mariners, rapidly rowed to the utmost of my wishes.—

Wholly taken up with war, I thought my course would never slacken; and yet a Russian maiden scorns me.

"In my youth, I fought with the people of Drontheim; their troops exceeded ours in number. It was a terrible conflict. I left their young king dead on the field; and yet a Russian maiden scorns me.

"One day, we were but sixteen in a vessel, a storm arose and swelled the sea; it filled the loaded ship, but we diligently cleared it out; thence I formed hopes of the happiest success; and yet a Russian maiden scorns me.

"I know how to perform eight exercises: I fight valiantly; I sit firmly on horse-back; I am inured to swimming; I know how to glide along on skates; I dart the lance, and am skilled at the oar; and yet a Russian maiden scorns me.

"Can she deny—that young and lovely maiden—that on that day, when posted near a city of the southern land, I joined battle, that then I valiantly handled my arms, and left behind me lasting monuments of my exploits?—and yet a Russian maiden scorns me.

"I was born in the high country of Norway, where the inhabitants handle their bows so well; but I preferred guiding my ships, the dread of peasants, among the rocks of the ocean, and far from the habitations of men. I have run through all the seas with my vessels; and yet a Russian maiden scorns me."

Such were the exploits and loves of the old Norsemen. At this day we should call them freebooters, buccaneers, robbers, pirates—yet centuries after, the same race is doing the same things, with a little more formality and hypocrisy. Under our old religion of Thor and Woden, or Odin, men believed that courage in war, and the slaughter of their enemies entitled them to the highest seats among the gods; their descendants are fully as brave and furious in war, but they profess to believe in a very different religion—a religion of love and peace! But we stray from our subject.

Besides arts and arms, the Norsemen had their charms and incantations, to acquire the good graces of the fair—all these things proving that their women were not slaves in their affections, but that, instead of being given away or sold, they had to be wooed and won.

Odin, the prophet, and afterwards deity, of the northern mythology, probably alludes to some potent, love-compelling charm, in the following extract from one of his discourses:

THE SECRET OF ODIN.

"If I aspire to the love and favor of the chastest virgin, I can bend the mind of the snowy armed maiden, and make her yield wholly to my desires.

"I know a secret which I will never lose, it is to render self always beloved of my mistress.

"But I know one which I will never impart to any female except my own sister, or to her whom I hold in my arms. Whatever is known only to one's-self is always of great value."

Odin's directions how to proceed in courtship, contained in the Hava-Maal, or sublime discourses of Odin, contain, however, no allusion to any secret charms. The advice strikes us as extremely sensible:

ODIN'S ADVICE TO LOVERS.

"He who would make himself beloved of a maiden must entertain her with fine discourses, and offer her engaging presents. He must almost incessantly praise her beauty.

"It requires good sense to be a skilful lover. If you would bend your mistress to your passion, you must only go by night to see her. Where a thing is known to a third person it never succeeds."

We have one more incident to relate as illustrative of the manners and customs of the old northern nations of Europe in respect to the matters of which we are considering. The young women were not always content with relying upon what fame had reported of the prowess of their lovers: they often preferred to have an occular demonstration of their courage and skill, before the irrevocable choice was made. Of course the men were not backward in gratifying this inclination. The man who would go to distant lands and perform deeds of heroism, for the purpose of winning the love of some fair lady, would never hesitate to risk his life, when she was looking witness of his valor, the reward of his success.

A hero, who aspired to the hand of a lady, was also required to perform some feat of arms of an importance, proportionate to the rank of the lady of his love. This, with other curious matters, is illustrated in the following story of—

GRYMER AND THE PRINCESS OF SWEDEN.

"Grymer, a youth early distinguished in arms, who well knew how to dye his sword in the blood of his enemies, to run over the craggy mountains, to wrestle, to play at chess, trace the motions of the stars, and throw far from him heavy weights, frequently showed his skill in the chamber of damsels, before the lovely daughter of King Charles.

"Desirous of acquiring her regard, he displayed his dexterity in handling his weapons, and the knowledge he had attained of the sciences. At length he ventured to say to her, Wilt thou, O fair princess, if I may obtain the king's consent, accept me for a husband?

"To this question she prudently replied: I must not make that choice myself, but go thou and offer the same proposal to my father.

"Grymer, accordingly, proposed to king Charles for the hand of the lovely princess of whose heart he felt assured. But the king answered him in a rage. Thou canst indeed handle thy arms, said he, but what feat hast thou performed, what victory hast thou ever achieved or won to entitle thee to the hand of the Princess of Sweden? Thou must gain a great battle, and give a plenteous feast to the wolves that hover around the bloody field, before my daughter can be thy wife!

"Grymer told the king that nothing would give him so much pleasure as to gratify him in this matter; and the king, pleased with his ardor, pointed out to him, in a neighboring kingdom, a hero renowned for arms, whom, if he could conquer, the princess should be his reward.

"Grymer, elated with his success, went to inform his princess. She was greatly agitated, and feared that her father had devoted her lover to death, but far from dissuading him from his undertaking, she provided him with a suit of impenetrable armor and a trusty sword.

"Grymer went forth, slew his adversary and the most

of his warriors, returned victorious, claimed his bride, and at the death of her father, reigned King of Sweden."

We have one similar instance, in the scriptures. When the young Jewish hero, David, fell in love with the daughter of Saul, that crafty king sent him on a dangerous expedition against the Philistines.

"And Saul said, thus shall ye say unto David, the king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies."

David killed two hundred, and was married to his beloved Michal.

A stranger custom is said to have prevailed among a people in Scythia. Every young man who paid his addresses to a lady, was obliged to engage her in single combat; if he vanquished, he led her off in triumph, and became her husband and master; but if the lady, as often happened, proved victorious, she led him off in the same manner, and made him her husband and her slave.

Our customs differ in two respects. The question of supremacy is not decided till after marriage, and it generally requires many combats, instead of only one!

The existing manners and customs of various nations will afford us abundant materials for all the space we can devote to the remainder of this portion of our subject; and we can in no way begin better than by noticing the peculiar customs of the aborigines of this continent.

We are told that among the Indians of the Isthmus of Darien, the privilege of courtship belongs equally to both sexes. It is always leap-year. A man or a woman, who feels the passion of love, declares it freely without scruple and without embarrassment. Whether the unions thus formed are peculiarly happy, our authority for the above statement has not informed us.

Among some tribes of North America, the method of asking in courtship, as well as that of refusing, has the merit and beauty of simplicity to commend it, if no other. When the Indian lover goes to visit his mistress, he stands humbly without her wigwam, and without venturing to speak, or concealing his perturbations by silence, he by signs asks permission to enter. If this permission be grant-

ed, he goes in, and takes a seat by the side of his beloved; still maintaining a timid, respectful silence. If the lady suffer him to remain thus, without interruption, her doing so is a sign that she returns his affection—silence gives consent, and they become man and wife without farther ceremony. But if the lady offer her suitor any refreshment, it is a refusal. She sits by him, while he makes his repast, and he retires in silence. All this is charmingly natural. The lady, absorbed in her love, does not think of the common offices of hospitality!

A custom of courtship in another tribe is of equal simplicity, and still greater significance. The lover visits his mistress by night. He does not stand without, sighing and serenading, but quietly steals into the wigwam, lights a match or taper, at the fire, and approaches the bed, where the maiden is lying, holding his light before him that she may see him distinctly. When he approaches the bed, there is no need of vows or protestations, and but little room for coquetry. If the lady approves of her suitor, she says yes, in the most expressive way in the world, by blowing out the light, and the subsequent proceedings of the happy couple come more properly under another title. If the lady does not blow out the light, but suffers it to remain burning, it is a denial, and the gentleman is obliged to retire.

There is something exceedingly melancholy in the accounts which are given of the customs of courtship in Greenland. Generally, women enter upon the blessed estate with more willingness and less solicitude than men. The women of Greenland are an exception to this rule. A Greenlander, having fixed his affections upon some female, acquaints his parents with the state of his heart. They apply to the parents of the girl, and if the parties thus far are agreed, the next proceeding is to appoint two female negociators, whose duty it is to broach the subject to the young lady. This is a matter of great tact and delicacy. The lady ambassadors do not shock the maiden to whom they are sent, by any sudden or abrupt avowal of the awful subject of their mission. Instead of doing this, they launch out in praises of the gentleman who seeks her hand. They speak of the splendor of his house, the sumptuousness

of his furniture, of his courage and skill in catching seals and other accomplishments.

The lady, pretending to be affronted, even at these remote hints, runs away, tearing the ringlets of her hair as she retires, while the ambassadresses, having got the consent of her parents, pursue her, drag her from her concealment, take her by force to the house of her destined husband, and there leave her. Compelled to remain there, she sits for days with dishevelled hair, silent and dejected, refusing every kind of sustenance, till at last, if kind entreaties do not prevail, she is compelled by force, and even by blows, to submit to the detested union. In some cases, Greenland women faint at a proposal of marriage—in others, they fly to the mountains, and only return when compelled to do so by cold and hunger. If one cuts off her hair, it is a sign that she is determined to resist to the death.

All this appears so unnatural to us, that we seek for the reason of such an apparent violation of the first principles of human nature. The Greenland wife is the slave of her husband, doomed to a life of toil, drudgery and privation, and if he die, she and her children have no resource against starvation. The married state is a miserable condition—while widowhood is a still more appalling fate.

We have seen how little there is deserving the name of courtship in savage life, either of the present or the past. It is only amid the refinements of enlightened nations, that the delights of making love are of common enjoyment. In Asia, in Africa, and in much of Europe, marriage is preceded by none of those delicate attentions, and affectionate interchange of sentiments, which form the proper prelude to the matrimonial engagement. Even in some of the politest nations, as among the most barbarous, the marriages are affairs of convenience, in which fortune, position, every thing is consulted, but the sentiments of those who are taught to submit in a matter of such vital moment, to parental dictation. Thus in France, as in Java, young persons meet for the first time in their lives, to be indissolubly united by the marriage tie.

In regard to all these countries, we shall have much to say, under our next head of Marriage, but in treating of Courtship, we must confine ourselves to countries where

the rights of the female sex, of both sexes, indeed, are better considered.

Spain was long the land of gallantry and chivalry. After the ancient customs of confining women with bolts, bars, and duennas had given way, a romantic gallantry was carried to the highest pitch, and love became the brightest picture of Spanish life.

Though women had long since been permitted to have a choice in the affairs of the heart, there was still preserved a decorum of manners, which prevented a Spanish lady from being alone with her lover. The consequence is a resort to every ingenious device, by which a glowing passion may find expression.

The Spanish lover writes out his adoration in sonnets, and sets his affection to music. At night he sings his love-lays under the lattice of his lady. Or if not himself gifted with musical abilities, he hires artists who are able to do justice to the ardor of his passion. The colder the air without, the more is the serenade supposed to warm the heart of the lady within, and as pity is supposed to lead directly to love, the Spanish suitor stays night after night, heaving deep sighs, and casting piteous looks toward the window, satisfied, yea, supremely blessed, if he receives the slightest signal of acknowledgment in return.

In Spain, love is full of sentiment—a delicious madness, which, for the time, absorbs all other feelings. A Spanish lover scarcely thinks, speaks, or dreams of any but his mistress. Not only does his devotion to her appear like idolatry, but he is ready to encounter any peril, or to engage in any combat to manifest the strength of his attachment. He is ready to punish her enemies, fight his rivals, or do battle with the world at large, in his sweet mistress' cause; but his choicest opportunity for signalising his courage and conduct, under the very eyes of his mistress, is in the Bull Fight, the national festival of Spain, and all Spanish countries. There, surrounded by the whole public, and sure that his mistress is watching him, as Hudibras has it:

> —"He obtains the noblest spouse,
> Who widows greatest herds of cows."

This notion of exciting love by bringing into play the

emotion of pity, or sympathy, has been made use of in Spain, in a still more remarkable manner.

It was once the custom in Madrid, and other chief cities of Spain, for large companies of people, who called themselves disciplants or whippers, to form a procession through the public streets, every Good Friday, attended by the religious orders, courts of law, and sometime by the Royal Court. The whippers were arrayed in high sugar loaf hats, white gloves and shoes, and waistcoats with ribbons of the colors preferred by the mistresses of their affections, and were armed with whips of small cords, to the end of which were fastened bits of wax, in which were inserted pieces of glass. The whole city, and especially the ladies, were spectators of this procession, and as it passed along, he who whipped himself hardest felt sure of winning the favor of his Dulcinea. When they went past a beautiful woman, some one was sure to whip himself in such a manner as to sprinkle her with his blood, an honor for which she returned suitable acknowledgments; and when any lover of this train passed the window where his mistress was sitting, he began to lay on the whip with redoubled fury; while the lady felt not a little complimented by such proofs of devotion.

The lively Lady Montague gives an account of a somewhat similar scene, which she witnessed in Constantinople, —a procession, when the Sultan was going out to take command of the army.

"The rear of the procession," says Lady Mary, "was composed of volunteers, who came to beg of the Sultan the honor of dying in his service; they were all naked to the middle, some had their arms pierced through with arrows left sticking in them, others had them sticking in their heads, with the blood trickling down their faces; some slashed their arms with sharp knives, making the blood spring out upon the bystanders, and this is looked on as an expression of their zeal for glory. And I am told that some make use of it to advance their love; and when they come near the window where their mistress stands, all the women being veiled to see this spectacle, they stick another arrow for her sake, who gives some sign of approbation and encouragement to this kind of gallantry."

In England and Scotland there were formerly customs less barbarous perhaps, but scarcely less objectionable—that for example of drinking toasts to all the beauties admired by the members of a convivial party, when she, whose lover drank the most, was the reigning toast. These, however, are the eccentricities of the tender passion.

Courtship in Italy, as in Spain, has much of the romance of a deep passion, and it is often protracted to a great length, that its pleasures may be enjoyed the longer.

In France true love is so commonly a distinct thing from marriage, that love-making in that country comes more properly under another head, and belongs to a different branch of our subject.

But it is only in Freedom, that Courtship can develope its most charming characteristics. Where women are the slaves of brutal masters, or imperious lords; where they are considered the property of their parents or brothers, to be bestowed according to their interest or pleasure; or where, as in a great portion of the world, wives are purchasable commodities, up in the market, for sale to the highest bidder, there can be no courtship worthy of the name. But in countries like our own, where a large measure of freedom is enjoyed by the female sex; where, as a general rule, a woman's wishes are consulted, and where in many, perhaps most cases, she is left perfectly free to choose or reject at pleasure, courtship is the most charming period of existence—is filled with the most vivid pleasures and captivating enjoyments, and forms the subject of a thousand delicious romances, which begin with a hero and heroine falling in love with each other, and end at the close of the third volume, in their being happily married in spite of a thousand seemingly insuperable obstacles, which only render the affair, whether in romance or reality, a thousand times more interesting.

As human nature is always the same, under the same circumstances, we shall find that the relations of the sexes are much alike in all countries of similar institutions and laws. The customs of the United States, with a greater degree of freedom than elsewhere exists, correspond to those of England, Scotland, Ireland, Holland and Germany —the countries from which we chiefly draw our origin.

An American girl considers herself as having the liberty, under all circumstances, of indulging in a flirtation, of permitting a courtship, or of entering into a matrimonial engagement, without consulting any one. She may, or may not think proper to inform her parents. There is generally no avowal, and no concealment.

In a courtship, among the middle classes of American society, when the parties have become a little acquainted, the young gentleman proposes in form—not for the lady's hand in marriage, but for the privilege of her private society. This, unless the lady has another beau, is generally accorded. The suitor comes in the evening. The best parlor is devoted to the interesting couple, while all the family scrupulously avoid giving them the least disturbance. The couple, thus left alone, pass often the whole night *tete-a-tete*, with an absolute freedom from scandal, and we believe, in a vast majority of cases, from impropriety of conduct.

Fifty years ago, there were many sections of the country, and those among the most moral and puritanical, where the young couples, thus left alone, went to bed together, or at least laid down, and courted more comfortably in each other's arms. This custom of "bundling" prevailed, not many years ago, and may still be practised, in many parts of New England, in Pennsylvania, and probably other sections of the country; and the writer has known many charming women, of the most unsullied reputation, who permitted this form of courtship, not only to those who became their husbands, but to unsuccessful candidates.

This custom, which appears to have come from both Germany and Wales, is, however, by no means usual at this period; yet where it was commonly practised, a few years ago, we never heard of any complaint of its disadvantages. The present prevailing custom, is the courtship of long nocturnal conferences, which is a proof at once of the freedom and the virtue of American women.

The higher classes of America conform, as nearly as they can, to the manners of the aristocracy everywhere. There is a greater show of prudence and propriety, but in the same proportion often, less of the reality. Courtship, always a series of delicate attentions to the fair object of

a man's affections, is with the fashionable, a more showy ceremony, with much less of that intimate study of character and adaptiveness, which a courtship ought to be, and is, among the less pretentious of our citizens. Morning calls, evening dances, a few presents, and a declaration, with reference to the parent or guardian, and the necessary enquiries and settlements, form the routine of fashionable courtship. The love-making comes after all this—it may be with the husband—it is perhaps, quite as likely to be with somebody else.

The whole subject of love, though it should be always connected with courtship and the marriage contract, so unfortunately is not, in many cases, that we shall be forced to leave many things relating to the tender passion for another portion of our work in which we shall treat more fully of Love, as developed in the female heart, and describe its influences upon the female character.

It is impossible to describe the various phases of courtship, where it is sincere and unconstrained. It varies infinitely with character and circumstance. Sometimes it is extremely brief, and the parties are joined for life, after a few interviews; in other cases, the "linked sweetness long drawn out," is protracted for years, and sometimes a courtship of such duration is followed by desertion, and all the bitterness of injury and neglect; with an occasional appeal to the laws for redress in an action for breach of marriage promise.

The liberty of the sex in this country has so many advantages, there is so much that is noble, pure, virtuous and self-reliant in the female character, that we are pointed very plainly to a still higher state of freedom and independence, where woman would become the equal of man, in her own sexual sphere, enjoying the fullest liberty of affection and action, where no considerations of position or interest could prevent the perfect union of mutual love, and where the slavery of legalized abuses would be no more known for ever.

We see how pure and beautiful such a state might be, and how much it would tend to the happiness of the human race, by such an approach to that state as we enjoy, compared with the degraded condition of the greater part of

the human family; and as the world is growing wiser faster than ever before, with the advantage of maintaining all its advances in wisdom, and so working a steady progression, we may reasonably hope that sound views in regard to the relations of the sexes may soon become universally entertained, and everywhere practically applied to the improvement of the condition of mankind.

Social science, rapidly becoming developed, and widely studied, gives us the promise of a condition of human society, in which the obstacles of inequality of fortune, position, and other artificial distinctions shall be done away with—in which both sexes, with superior facilities for forming acquaintance with each other, will be freed from all restraint upon that liberty of choice, so essential to every condition of happiness in the marriage relation. Such a social reform, so far from promoting licentiousness, would do much to put an end to it, by removing the temptations and excuses, which grow out of the inharmonious arrangements of even our best and purest social conditions.

WOMAN.

PART FIFTH.

MARRIAGE.

This, as it will by many be considered, the most important portion of our subject, will require our most earnest and serious attention; and it is difficult to conceive of anything connected with the female sex, which can be of higher or more universal interest. Man has a historical interest entirely disconnected with the other sex, but woman has very little, if any, in our present social organizations, apart from her connection with man.

Marriage, in its legal sense, is a contract between a man and woman to live together in the connubial relation. In a higher sense, marriage is the union of mutual love, attended with the highest perfection of human existence and happiness. As the real marriage of mutual love does not always exist with, and may often be found separate from, the contract recognised by law, it is of the latter we shall principally treat in the following pages.

The existence of two sexes, and the manner of the re-production of the species, suppose a marriage relation. The protection of the weaker sex, and the care of helpless infancy, require it. But nature, in the attraction of the sexes for each other, has provided for these necessities. Either sex is lonely and imperfect without the other. Marriage is the natural condition of adult humanity; and celibacy is the artificial and imperfect exception to the general law.

The relation of the sexes, which corresponds to marriage in man, extends far down the chain of animal creation, and is variously developed in the vegetable; and, what

is curious, we observe in the human race many of the various conditions which exist among the lower tribes of animated nature. Some classes of animals are found in pairs, corresponding to the marriage of one husband and one wife, as in European nations; among other animals there is one male to a large number of females, as is tolerated and customary with the human race in the greater part of Asia and Africa. There are, in the animal creation also, instances of a single female to a number of males; and even this development of nature finds its correspondence in Tartary, in Ceylon, in the South-Sea Islands, and irregularly and exceptionally in many other countries, not excepting our own.

The sexual relations of horses, cattle, sheep, and common fowls, being familiar examples, are just as perfect, in the order of nature, as are the coupled relations of the lion, tiger, and turtle-dove; and the queen-bee—the sole female of the hive—has a right to her whole family circle of husbands, drones though they be, and destined to be cut off by the industrious neuters, on the principle that "if a bee work not, neither shall he eat." The drones are as useful in their generation as are the German princes to European royalty—but the latter have not always been so easily got rid of!

It may be asked, If all these varieties of marriage relations exist in the animal tribes—which partake more or less of our nature and intelligence—may it not be that monogamy, polygamy, and other forms of marriage, in different human races, are quite natural, and therefore right? The philosophers of Asia and Africa would doubtless argue in this manner; and European philosophers might found quite as good an argument upon the maxim, "whatever is, is right." These various conditions exist, and therefore must have entered into the design of creation, and help to form a part of the great plan of nature.

We will not be betrayed into an argument on the subject. It is our business rather to represent things as they are, than prove that they either are or are not what they should be. It may be our belief that there is much of wrong, or of imperfection, everywhere, and that the best existing conditions are very far from being what they

should be. Undoubtedly, the Author of our being has given us the instincts that ought to lead us truly, and we may hope that they one day will, since, in this matter, it is feeling, rather than reason, that must ever govern us.

The common belief is, that the whole human race descended from a single pair, who were created at nearly the same time, by the direct power and act of the Almighty. Another belief is, that the human race is the result of a progressive development from the lower links in the chain of creation, and that the various and strongly-marked varieties of the human race, or various races of humanity, have had distinct origins, being developed at different periods, and under such varying circumstances, as to account for their great and striking differences and peculiarities.

If we take the types of the highest and the lowest of the human races, the Caucasian for the one, and the Australian, or one of the South African tribes for the other, it is very difficult to believe that they had a common parentage, in one original pair. As long as there has been any observation of the conditions of mankind, the distinction has been equally wide. The highest races, were, so far as we know, always the highest—the lowest have had no change.

How can we account for the permanent characteristics of certain races, and the progressive tendencies of others? Three thousand years ago, or more, the Chinese had gained a certain point of civilization, where they have ever since remained, though then in the possession of what we consider the very elements of progress. They had gunpowder, the mariner's compass, the art of printing, and great industrial resources—moreover, and more than all, literature and science were the direct paths to honor and distinction. Had the Chinese been of the same origin and race as we, would that whole people have advanced thus far, to have remained for ever stationary at a fixed point, a boundary, beyond which they seem to have no power to pass?

But, as we have intimated, arguments on these grave subjects do not belong to the plan of our work. We may discuss them hereafter. Our present object is to give the history of the institution of marriage, in all its varieties, with especial reference to the character and condition of woman, and it may be of no importance whether there was

one single pair for the whole human race, or whether each quarter of the world, at different epochs, produced its highest development of animal life in one of the varieties of the human race.

If we take the hypothesis of a single couple, their's was the first existing marriage. If their children were born and remained in equal numbers of both sexes, it is highly probable that the marriage of one husband to one wife was continued as a custom, but an excess, at the beginning, of the number of children of one sex over the other, supposes, at once, a violation of the seemingly established law.

If we accept the scriptural account, we find that though Adam had but one wife, his immediate descendants, in his life-time, married a greater number. And when we come down to the primitive history of the Hebrew race, after the Deluge, we find the holy patriarchs taking wives and concubines, without any apparent restraint, and with no guide but their inclinations and ability to take care of them. Thus Abraham had eight or nine wives or women; and Isaac and Jacob each had several. The practice of having a plurality of wives, introduced in the life-time of Adam, has ever since been the custom of the greatest portion of the world; and this custom is so fixed, so seemingly ineradicable, that even Christian missionaries have been obliged to give up the point, and despair of converting men to Christianity, if the giving up of all but one wife is insisted upon. The polygamist cannot be made to understand or believe that his practice is contrary to the law of nature, or the requirements of religion; and our missionaries have, with what wisdom or propriety we shall not attempt to decide, concluded to leave this matter to the workings of time or the influences of grace.

We purpose now, commencing with the earliest ages of which we have any account, to give an impartial history of the connection of woman with man in the marriage relation in all the countries in the world, and among all the races and tribes of humanity. Such an account cannot but be interesting, and we trust, that it may prove instructive.

The first difficulty we encounter is the question whether

the human race arose from a state of barbarism, or sunk from one of purity and intelligence. That God instituted marriage by creating man male and female, may be true in no other sense than it evidently is in regard to the other animals, which were also thus created, and have by natural constitution, such relations to each other.

In existing nations most primitive and savage, marriage is the unceremonious appropriation of one or more females by the right of the strongest. We may suppose that the same was the case before the dawnings of civilization. But very early in the history of our race we find contracts made with certain impressive solemnities. Covenants were made memorable by an exchange of presents, still a custom among barbarous tribes, and the "know all men by these presents," preserved in forms of law, may bear such a meaning. Abraham made presents of sheep and oxen; the Phœnicians set up a pillar or raised a heap of stones; the Scythians poured wine into a vessel, mixed with it the blood of the contracting parties, and dipped into it a cimeter, arrows, a javelin, and with imprecations on whoever should break the agreement, the parties and their witnesses drank; the ancient Arabians cut their hands, and sprinkled the blood upon seven stones, invoking the gods; the ancient Medes and Lycians sucked the blood from each other's arms; the Nasamones drank with each other; the Greeks and Romans shook hands and swore by the gods, and the tombs of their ancestors.

But the most common pledge of good faith, is eating together. This is considered, all over the world, as a pledge of amity. A feast is, therefore, one of the earliest and most general modes of solemnizing a marriage contract: and for ages, and in many countries, it was the only one known. Marriage, as a religious ordinance or sacrament, has been recognised by but a small portion of the human race. It was such among the Greeks and Romans, who connected religion with all the actions of their lives, and invoked the gods in their most simple and familiar labors and pastimes.

All nations, of whom we have any historical account, ascribe the regulation of marriages to their first lawgivers. Thus Menes, first king of Egypt, is said to have first introduced matrimony, and fixed the laws concerning it; the

Greeks attribute the same institution to Cecrops; the Chinese to Fo Hi; the Peruvians to Manco Capac; and the Jews to God, himself. Mythology would seem to teach monogamy, or the marriage of one wife, though polygamy was occasionally the practice. Thus Jupiter had only his Juno; Pluto his Proserpine; Osiris his Isis; and the stolen amours of the gods, with the jealousies of their wives, point very significantly to the idea of confining the relation to a single couple, in theory, whatever irregularities were tolerated in practice.

But if we look back to the patriarchal ages, in oriental countries, where the highest type of humanity is held to have had its origin, we find polygamy to have existed time out of mind: and as we have before noticed, even in the life time of Adam, in the ante-diluvian period. In the early ages, a wife was of much consequence and value. Her labor was of great use, for from her skill in handicraft, men derived shelter, clothing and many of the comforts of their simple life. When men were long lived, it was a great object to have many children, to take care of their flocks and herds, and for a defence against aggression. To be well-served, therefore, and to ensure a numerous progeny, men took a number of wives, and each wife strengthened the patriarch, by securing the friendship of the family from which she was taken. But as, in the order of Providence, men and women were born in nearly equal proportions, the demand for women caused a price to be set upon them, and the husband was obliged to purchase his wife, by paying a liberal sum; and this is still the case in China, where customs are petrified, and generally over Asia.

When the price agreed upon was paid, the marriage was celebrated with a feast. Laban gathered his friends and made a marriage feast, when he pretended to give Rachael to Jacob, for seven years labor, and then defrauded him, by placing Leah in the nuptial bed, instead of her more beautiful sister, to whom Jacob was married seven years afterward. Samson, when he married Delilah, gave a feast which lasted seven days. The Babylonians carried the splendor of their marriage-feasts to such an extravagant and ruinous extent, that they had to be restrained by law. Among the Scandinavians, the celebration of a marriage

was a scene of revelry and drunkenness, frequently productive of the most deplorable effects. Such was the custom among the Jews in the time of Christ; and to this day, and in nearly all countries, marriage is celebrated with feasting and festivity.

The following Jewish form of marriage contract, is doubtless a very ancient document.

"On such a day, month, and year, A, the son of B, has said to D, the daughter of E, be thou my spouse, according to a law of Moses and of the Israelites, and I will give thee as a dowry for thy virginity the sum of two hundred suziens, as it is ordered by our law; and the said D hath consented to be his spouse upon the conditions aforesaid, which the said A doth bind himself and all that he hath, to the very cloak upon his back; engaging himself to love, honor, feed, clothe and protect her, and to perform all that is generally implied towards Israelitish wives."

This was the written form of betrothal, and in all respects a civil contract. A simpler form was by a verbal agreement, and the passing of a piece of money before witnesses.

The ancient Assyrians, in the front rank of eastern civilization, at a very early period, established laws of marriage, which were of a singular character. Once a year they assembled, at a great fair, all the marriageable girls of a province, when the public crier put them up for sale at public auction. First were put up the most beautiful, for whom the rich strove against each other, until the competition carried up the price to the highest point. When one beautiful woman had thus been disposed of, one less favored by nature was put up, and here the auction was reversed; the question was not how much will any one give, but how little will any one take, and he who bid her off at the lowest dowry took her for his wife, so that the price paid for the beautiful went to give dowries to the ugly, and thus all were provided with husbands. As fortune and beauty are not often united, we find a similar provision growing out of our social arrangements.

The great attention paid by the Assyrians to matrimony is further shown, by their having constituted a special court

or tribunal, whose only office was to see that young women were properly married, and that the laws of this relation were observed.

The custom of purchasing wives, (for which we have given some reasons,) appears to have generally prevailed as soon as the rights of property began to be respected, and men bargained and exchanged commodities, instead of taking them by force. From the moment property was recognised, everything was considered as property, even to a man's wives and children. Men bought their wives, sold their daughters, and, it is supposed, in many cases sold their children to service, since slaves were among the first articles of property and commerce known among mankind; and the sale of Joseph by his brethren was no extraordinary circumstance at that period. The idea of property in wives and children has never been lost, and is fully recognised by our common law, which gives an action of damages for adultery and seduction. A man who runs away with another's wife, is mulcted in so much money; and the law gives the same remedy for the seduction of a daughter—though the Legislatures of some of our States have recently added other penalties.

The regulation of the sale of wives by the Assyrians, which was an improvement upon their sale by parents, since it provided husbands for those who would not otherwise have been sought for, was not the only example in antiquity, of marriages being conducted by the state. The Thracians put up their fairest virgins to public sale, for the benefit of the government; and the magistrates of Crete exercised the sole power of choosing partners for their young men; and in the exercise of this power, interest and affection were overlooked—the good of the state being the only object of attention.

We know little of the marriage ceremonies of the Egyptians, Assyrians, and other nations of antiquity; and as their other public ceremonies are described with minuteness, there is no reason to suppose that weddings were attended with any peculiar observances.

But, when we come to the history of Grecian civilization and refinement, we find marriage vows consecrated by a variety of beautiful and emblematic ceremonies, cha-

racteristic of that elegant and imaginative people. Even in the heroic ages, there was a meeting of relations and neighbors, when the happy couple was presented with a basket of acorns and bread, and there were feastings and rejoicings, more or less abundant, according to the ability of the parties.

In those later times of which we have a more particular account, the parties were betrothed, by the father or guardian saying to the intended bridegroom: "I give you this, my daughter, to make you the father of legitimate children:" after which, the young couple plighted their faith to each other by a kiss, and joining together their right hands. The Thebans plighted their troth at the monument of Iolaus, who, after his apotheosis, was supposed to have taken love affairs under his peculiar care. The Athenian maidens, as soon as marriageable, made offerings of little baskets of curiosities, at the shrine of Diana, to appease her anger with them for wishing to leave the number of her chaste followers. Jupiter, Juno, Minerva, and especially Venus and the Graces, were on marriage occasions propitiated with many offerings and ceremonies. These generally took place the day before marriage, when the parties, having cut off some of their hair, presented it to such deities as they most regarded.

On the morning of the marriage, solemn sacrifices were made; and as soon as the victims were slain, they were opened, and the gall-bladders taken out and thrown behind the altar, to intimate that all gall and bitterness must be left behind. The entrails were then carefully inspected for omens of good or bad fortune. If favorable, all were filled with joy; if otherwise, the nuptials were delayed or broken off. Superstitious imaginations looked elsewhere and everywhere for signs of prosperity or adversity. If a pair of turtle-doves appeared in the air, the fidelity and happiness of the parties were considered secure; but if one appeared alone, it infallibly denoted separation, and all the ills attending an unhappy marriage.

If we may believe the ancient writers, these omens were sometimes arranged by the friends or enemies of the parties. An envious, discarded suitor, would manage to throw

the wedding-party into consternation, by letting fly a single dove; while officious friends would have pairs of them concealed, that they might appear at the proper moment. There are few superstitions which are not played upon by some such ingenious devices.

The bride and bridegroom, elegantly dressed, were further adorned with garlands of flowers; and cakes, made of the seeds of a plant remarkable for its fruitfulness, were distributed to the company. The house of the bridegroom, prepared for the wedding procession, was also ornamented with garlands, and a pestle was tied to the door, while a maid carried a seive, and the bride bore an earthen vessel of barley; all emblematic of her housewifery employments. The procession was by night, and lighted with torches. First came singers and dancers, then the bride in a chariot, seated between her husband and one of his friends. When the bride alighted, the axle of the carriage was burned, to indicate that there was no return, and that the marriage was indissoluble. As soon as the young couple entered the house, there was thrown a shower of figs and other fruits upon their heads, as an emblem of the plenty and fruitfulness it was hoped they were to enjoy; and a feast—the most sumptuous which could be provided—was partaken by the guests, with songs and dances, and libations and invocations to the deities who presided over marriage. As this feast was intended to give the marriage publicity, it was considered an essential part of the ceremony.

The marriage-supper being ended, the bride bathed her feet in the waters of a celebrated fountain, supposed to have peculiar virtues, and was lighted to bed by a number of torches, around one of which the bride's mother (whose privilege it was to light the torches) tied her own hair-lace. All the relations on both sides assisted in the solemn ceremonies attendant on putting the happy couple to bed. The young couple, left alone, were obliged to eat a quince together, while the young men and maidens commenced singing marriage-songs of a very curious character; after which they retired, to return again early the next morning, and sing other songs appropriate to the happy occasion. The bride then presented a garment to her husband, and

presents of household furniture were made to the newly-married pair, by all their friends—which seems to have been a very sensible close of these marriage ceremonies.

Under the harsh laws of Sparta, marriages were managed in a very different manner. When the preliminaries had been settled by a female match-maker, she shaved the bride, dressed her in men's clothes, and left her sitting on a mattress. The bridegroom stole to her privately, and as privately sneaked away; and the laws of Sparta obliged the married couple to observe this unmannerly conduct toward each other all their lives. In Sparta the men were all soldiers—the women, only the mothers of soldiers. Everything like effeminacy was carefully avoided. The laws of Sparta—noble in many respects—seem perfectly detestable in regard to the intercourse of the sexes, and the duties and pleasures which depend upon this intercourse.

Among the Romans there were three kinds of marriage: Conferration, Coemption, and Use. Conferration was the most solemn and august ceremony, and was only used when pontiffs and priests were married, and was celebrated by priests. This marriage consisted of a kind of sacrament, in which the married couple ate of a wedding cake, a part of which was offered, with other solemn sacrifices, to the gods of marriage.

Coemption was celebrated by the parties formally pledging themselves to each other, by giving and receiving a piece of money.

Use was that kind of marriage, where a man and woman living together, without any formal agreement, had children, and so remained together. In this case the marriage was considered valid, and the children legitimate.

The first two kinds of marriage were celebrated with many other ceremonies than those we have mentioned. The augurs were consulted, to ascertain the prospects of the parties, and to have fixed an auspicious day. The contract was drawn up, sealed with the seals of the parents, and the marriage portion deposited with the augur, while a plain iron ring was sent by the bridegroom to the bride. On the wedding-day the bride's hair was divided, like that of the vestals, into six tresses, with the point of

a spear, to teach her that she was to be a vestal to all but her husband; she was then crowned with a wreath of vervain and other plants gathered with her own hands, with a veil over the wreath.

In ancient Rome, when the couple stood up to be married, a yoke was put upon their necks, called conjugium, from which we have conjugal, or conjugial—meaning yoked together: this was to show that husband and wife must draw together their load of cares and duties. That the bride might seem reluctant to part with her maiden innocency, they pretended to force her from her mother's arms, by the light of five torches, borne by as many boys, in honor of the five marriage divinities—Jupiter, Juno, Venus, Diana, and the goddess Persuasion. The bride was then led by two young children to the house of her husband; behind her was carried a distaff, and a trunk or basket, in which was her clothing; at the entrance she was sprinkled with lustral water, and adorned with garlands of flowers and evergreens; she was presented with fire and water, and her name demanded. It was customary to answer, not by giving her real name, but by repeating that of Caia, a Roman matron, famous for her domestic and conjugal virtues.

There were still other ceremonies to be performed before the bride crossed the threshold. She put wool upon the door, and rubbed it with oil; after which she was carefully carried over the threshold, which it was very unlucky for her to touch on her first entrance. Immediately on her entering the house, all the keys were delivered to her, and a sheep-skin, with the wool upon it, was given her to sit upon—to signify that she took charge of all domestic affairs, and was expected to provide clothing for the family. The newly-married pair were conducted to the nuptial chamber; the bridegroom scattered nuts to the children; and marriage songs were sung as among the Greeks. The next day the husband gave a public entertainment, when the bride, appearing on the same couch with him at table, leaned familiarly upon him, and in her discourse, showed such a contrast to her virgin modesty, that in Rome, when a woman talked indecently, they said, "She talks like a bride!"

From the marriage customs of the Greeks and Romans, we come naturally to those of the more northern nations of Europe. Among all these we find the most striking similarity. Fierce as were these northern barbarians in war, they were far superior to their southern and more refined neighbors in their regard and respect for women. They were treated as superior beings, to be loved, and cherished, and honored. From the remotest antiquity these nations had generally practiced a strict monogamy, and this marriage to a single wife was of a very solemn character. The father or guardian gave away his daughter with words to this effect:

"I give thee my daughter in honorable wedlock, to have the half of thy bed, the keeping of the keys of thy house, one-third of the money thou art at present possessed of, or shalt have hereafter, and to enjoy the other rights appointed to wives by law."

The husband then made a present to his bride, by way of dowry, and the relations of both parties were witnesses of what he gave. This bridal present was made up of no luxuries of apparel or jewelry, but commonly consisted of oxen, a horse, or a shield, spear, or sword; in return for which, the bride made her husband a present of arms or armor; and this interchange of gifts in the presence of witnesses, was esteemed the most indissoluble contract.

In later times the ceremonies became more imposing; and, after the introduction of Christianity, the nuptial blessing was pronounced by a priest in church; and among the Franks, the ceremony was performed in full court. After the ceremony, the young couple were crowned with flowers, and the day was spent in feasting and merriment; and at night, the whole company having seen the bride and bridegroom in bed together, drank to their prosperity, and retired.

Marriage, by priests, was practiced in Rome long before the introduction of Christianity. We have no account of the period in which the rite was first performed by Christian priests, but it was not generally done, until so formally ordained by Sotor, fifteenth Bishop of Rome, who decreed that no woman should be considered lawfully married, unless the ceremony was performed by a priest, and she was

given away by her parents. This decree was recognised and obeyed at Rome, but in other parts of Christendom, it met with violent opposition, and parents and magistrates continued to solemnize the marriage contract, until it was declared a sacrament by the church.

From this time until the protestant reformation, the performance of the marriage ceremony was nearly monopolized by the clergy—and though commonly solemnized by them in protestant countries, the right also belongs to civil magistrates. The exclusive right to marry was not the only one exercised by the clergy of the middle ages. No man was allowed Christian burial who had not bequeathed something to the church, and a newly married couple were not allowed to go to bed together for the three first nights, unless they paid for a dispensation. "In short," as a quaint writer observes, "a man could neither come into the world, continue in it, nor go out of it, without being laid under contribution by the clergy."

The marriage customs of modern European countries vary but slightly. In most countries, the intention of marriage is proclaimed in the church, on three successive public days, in order that any one who has legal objections to the match, may have an opportunity to make them known. When the bride and bridegroom stand before the altar, the priest says to the man, "Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, honor, and comfort her, and keep her in sickness and in health; and forsaking all others, keep thee only unto her, so long as ye both shall live?" The bridegroom answers, "I will." The same question is then asked of the bride, excepting that she is required to "obey and serve," as well as "love and honor." Then her father, or guardian, gives her to the bridegroom, who takes her by the right hand, saying, "I take thee, ——, to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth." The bride then takes him by the right hand and repeats the same form, with the addition of the word "obey." The bridegroom then puts

a golden ring on the fourth finger of her left hand, saying, "With this ring I thee wed, and with all my worldly goods I thee endow; in the name of the Father, the Son, and the Holy Ghost. Amen." They then kneel before the altar, while the priest utters a prayer for their temporal and eternal welfare; at the close of which he joins their hands together, saying, "What God has joined together, let no man put asunder." Among many of the Protestant sects, weddings are not celebrated in the church, but at the house of the bride's father, or some near relation. The members of the society of Friends have neither priest nor magistrate to officiate at the ceremony. The bride and bridegroom take each other by the hand, and make the required vows to each other, in presence of the congregation and the elders; a public record of the transaction is made, and attested by witnesses. This society does not allow its members to marry individuals of a different creed.

It is a general idea that white is the most proper color for a bridal dress. Garlands and bouquets of orange-buds, and other purely white blossoms, are almost universally worn; and pearls are considered the most appropriate jewels. In Holland, the apartment in which the bride habitually resides, with all the furniture in it, is decorated with garlands; every thing belonging to the bridegroom, even his pipe and tobacco box, is adorned in the same manner; and a triumphal arch is erected before the house, or festoons are suspended at the entrance. Among the Tyrolese, and in several other parts of Europe, it is customary for the young couple to be escorted to church by a gay procession, wearing flowers and ribbons, dancing, playing on instruments of music, and firing pistols by the way. A part of Bohemia, called Egra, seems to be the only place where a wedding is not considered an occasion of rejoicing. There it would be deemed indecorous for the bride to appear in white garments, or adorn herself with jewels and flowers. She wears her usual black dress, with a cloak of the same color, with a rosary in one hand, and in the other a veil, with which to cover her during the ceremony. In this dismal attire, she demurely proceeds to church, attended by her relations, who preserve the utmost solemnity of countenance.

In Lapland, it is death to marry a girl without consent of her friends. When a young man proposes marriage, the friends of both parties meet to witness a race between hem. The girl is allowed at starting, the advantage of a third part of the race; if her lover does not overtake her, it is a penal offence for him ever to renew his offers of marriage. If the damsel favors his suit, she may run hard at first, to try his affection, but she will be sure to linger before she comes to the end of the race. Thus no marriages are made contrary to inclination, and this is the probable reason of so much domestic contentment in Lapland.

In the cold climates of Lapland and Iceland, the bride, instead of garlands, wears a crown of silver gilt. In Russia, the priest places silver crowns on the heads of both the bride and bridegroom; at the marriages of people of rank, these crowns are held over their heads by attendants. In some districts, the peasant bride wears a wreath of wormwood; and in that country of perpetual flagellation, it is an appropriate emblem of her unhappy lot. After the nuptial benediction is pronounced, it is likewise customary to throw a handful of hops on her head, with the wish that she may prove as fruitful as that vine. In some Russian viliages, it is customary, before the bridal procession goes to church, for a choir of young girls to chant this epithalamium: "A falcon flies in pursuit of a dove. Charming dove, are you ready? Your mate is come to seek you." The bride timidly answers, "Yes;" and the procession moves forward. After the wedding ceremony is performed, the bridegroom has a right to give his bride "the kiss of love," holding her by the ears. The Sclavonian women, for a week previous to their marriage, are expected to kiss every man who visits them, in token of general respect and friendship for the sex.

Some nations consider the ceremony of betrothal nearly as solemn as that of marriage. Among the Tyrolese, the father of the lover proceeds to the house of the beloved, accompanied by his younger sons, carrying baskets of honeycomb and aromatic plants. When he arrives, she and all her friends rise and salute him. "Welcome, my friend," says the head of the family; "what brings thee among us?" He replies, "As thou art a father, let me put a question to

thy daughter." He then steps up to the maiden, kisses her forehead, and says: "God bless thee, lovely girl, who remindest me of the days of my youth. I have a son; he loves thee. Wilt thou make my declining years happy?" If the damsel is too much embarrassed to reply, her mother, who is the confidant of her sentiments, answers for her.

The young man is then introduced, and receives a kiss from his new parents, and his future bride. Sometimes, in order to try the sincerity of their son's attachment, the old people will not allow him to be formally betrothed to the object of his choice, till he has made a tour into Switzerland, Bavaria, or Italy, to sell some of the productions of the country. "Go, earn thy wife," say they; "a good husband must be able to earn bread for his family." The lover almost invariably returns unchanged, bringing the proceeds of his industry, with the ribbons still waving from his hat, which had been placed there by the idol of his heart.

In some parts of Russia, young people are solemnly betrothed, in presence of their families. A garment of skin is spread on the ground, and the young people kneel upon it. When they have interchanged rings, the girl's father places on their heads one of the household saints, and pronounces a blessing. In former times, he gave his daughter a few smart strokes of the whip, and then delivered the instrument of punishment to his future son-in-law, to signify that he transferred his authority to him; but this brutal custom is now abolished. Russian husbands were formerly intrusted with power of life and death over their wives and children; but this law is ameliorated. In Scotland and some other parts of Great Britain, lovers, when they plight their troth to each other, break a small coin, and each one wears half of it next the heart.

In Scotland, a mutual promise to consider each other husband and wife, if it be given in the presence of two witnesses, constitutes a lawful marriage; and in that country, as well as some parts of Germany, if a man makes public acknowledgment that he considers a woman as his wife, it gives her, and all the children she may have borne to him, the same legal rights they would have had, if the marriage had been duly solemnized.

It is a general custom in all parts of Christendom for

parents to give a dowry with their daughters, proportioned to their wealth: even the poorest usually contrive to bestow a few articles of clothing or furniture. It is likewise a common practice for friends to send presents to the bride, a few days previous to the wedding. When the Welsh peasantry are about to enter into the matrimonial state, they send a man round to invite their friends, and to declare that any donations they may please to bestow will be gratefully received, and cheerfully repaid on a similar occasion. After the wedding party has partaken a frugal entertainment of bread and cheese, a plate is placed on the table to collect money from the guests; and the young couple generally receive as much as fifty or a hundred pounds to furnish their household establishment. The village girls, in nearly all countries, are ambitious about having a few pieces of cloth, and coverlids, woven in readiness for their marriage portion; but in most cities, the extreme poverty of the lower classes usually prevents even this simple preparation. In the Greek island of Himia, the inhabitants gain a livelihood by obtaining sponges for the Turkish baths; and no girl is allowed to marry, till she has proved her dexterity by bringing up from the sea a certain quantity of this marketable article.

Before the time of Francis the First, one hundred livres, about fifty pounds, was considered a very handsome dowry for a young lady; but at the present time, a fashionable and wealthy bride would expend a larger sum than that upon a single mirror. In nearly all countries a feast is given to relations and friends, on the occasion of a daughter's wedding; and the entertainment is more or less bountiful and splendid, according to the circumstances of the bride's family.

After the ceremony is performed, all the guests congratulate the newly married pair, and wish them joy. The young couple generally choose from among their intimate friends some individuals to officiate as bride's-maids and groom's-men. These friends are dressed in bridal attire, and during the wedding ceremony stand on each side of the bride and bridegroom. In some places, the maidens chosen for this office carry the bride's gloves and handkerchief. In France, some people still retain the old custom

of having a silken canopy supported over the heads of a young couple, by their attendants. Those who affect display have five or six bride's-maids, and as many groom's-men; but it is more common to have one or two of each. The groom's-men are expected to make presents to the bride, and to be among the earliest friends, who call at her new abode. The wedding cake is usually much decorated with flowers, and sugar-work of various kinds. This is offered to all visiters, and a slice neatly done up in paper, and tied with white ribbons, is usually sent to intimate friends. The superstitious depend very much upon having a piece of wedding cake to place under their pillows; and if nine new pins from the bride's dress are placed in it, the charm is supposed to be doubly efficacious. The object is to dream of the individuals they are destined to marry. Sometimes names are written on small slips of paper, folded up, and placed beside the cake; and the first one taken out in the morning reveals the name of the future spouse.

The Tyrolese place a similar value upon the bride's garland, and the pins that fasten it. The bride scatters flowers from a basket among the young men of her acquaintance; and these flowers prognosticate their future fortunes; the honeysuckle and alpine lily promise uncommon prosperity, but the foxglove is an omen of misfortune. The Tyrolese bridegroom distributes ribbons among the girls, to the different colors of which they likewise attach prophetic meanings. The Dutch treat their wedding-guests with a kind of liquor called "the bride's tears;" and small bottles of it, adorned with white and green ribbons, are sent as presents to friends, accompanied with boxes of sweetmeats.

Having noticed the forms of marriage among the ancient and modern nations, with whose progress and civilization we are most intimately connected, we shall now proceed to glance at the customs of other nations and races.

In China, the increase of population is thought to be of such advantage to the state, that a bachelor of twenty is pointed at as an object of contempt. Matches are made for children, while they are yet infants; and as soon as they are of a marriageable age, the young gentleman sends the young lady a present; a splendid cavalcade with music

and banners is formed, and the bride is conducted in state, to her husband's dwelling. The bridegroom, who has never seen the bride, receives a key, at the door, with which he unlocks the carriage that brings her. If not pleased with her appearance, he can send her back, by forfeiting the wedding presents, which are really the price he has paid for her; as a Chinese husband never receives any thing with his wife, but her clothes. The lady, however, has not the like option, and must submit to the choice and pleasure of her lord and master.

The marriage in infancy can only apply to the first wife, but not to the secondary wives or concubines who are subordinate to the first wife, who is mistress of the family. The children of all the wives and concubines, are equal, and have the same title to their father's estate.

It must not be supposed that Chinese marriages are celebrated without any religious observances, for the friends of the parties do not fail to inquire of some priest whether it will be a happy match, and what day and hour will be the luckiest for its consummation.

Chinese wives are usually guarded with great strictness, and it is believed, are loved with much affection. The desire to get married is so great, among all classes, that the poor will sell themselves to slavery, on condition of having a slave for a wife.

A woman of the upper classes, who unites beauty with accomplishments, brings from four to seven hundred Louis d'ors, or from two to three thousand dollars.

The Tartars have different customs in different tribes. Those whose religion is Lamaism, have but one wife, whom they can put away at pleasure so as to take another, and the wife can get rid of her husband with equal facility.

When a young Calmuck wants a bride, he goes to demand her of her relations; if they refuse, he seizes his opportunity and carries her off on horseback, and if he succeeds in keeping her for one night in his hut, she becomes his wife, and he pays her price.

When the Calmuck marriage is with the consent of all parties, a magician is consulted to fix the day, and he makes the impatient couple wait as long as he likes. On the appointed day, the bridegroom erects a new tent near that of

the bride's parents. Her relations place her on a horse, to carry her to her husband; and custom requires that she should offer some coy resistance, but not to extremities. A priest purifies the hut with incense and prayers, the young couple squat down on their heels, side by side, and the priest comes and sits down before them repeating the proper prayer. A dish of mince meat is offered, of which the man partakes, but the woman refuses. The caps of the bridal pair are then thrown into the hut, and an entertainment begins, which lasts till midnight. Before they separate, the married and unmarried women present have a mock contest for the bride, in which the former are always victorious, when they arrange her hair in matronly fashion, and consign her to her husband. After the first week of the honey-moon the nuptial tent is taken down, and the husband moves into his accustomed dwelling.

The marriage of the Soongas, a Tartar tribe, consists of a race on horseback. The lady is mounted on a fleet horse, and if she permit her lover to overtake her, he conducts her to his hut, and she becomes his wife with no other ceremony than a marriage feast.

The Buraits take from one to five wives, each costing from five to one hundred and even five hundred head of cattle. The wedding festivities are kept up for five days, with singing, dancing, wrestling, and horse racing, and each day a horse is killed to feast the company.

In Western Tartary, women cost from twenty to five hundred roubles, though among the pastoral tribes, where they are cheaper, a very pretty girl can be bought for two or three roubles. The Tartars of these tribes have four wives, if they desire it, and concubines in addition, but poor people are content to have but one, until she gets old, when they take another. Merchants, who travel much, have several houses in different places, and a wife at each. The ceremonies are much like those above noticed.

Among the Katschinzes, a young man, too poor to purchase a wife, may work for her for a term of years, but if she is sold to another, or dies meantime, he must take her sister, or if she have none, he can get his wages. The bride must never look upon the face of her father-in-law after the day of her marriage, but in case of meeting him

must fall upon the ground and conceal her face until he has passed.

The Yakutes and Baschkirs always consult the inclinations of their daughters before they marry them, a piece of ceremony, which in most Eastern countries is considered quite superfluous.

When the Syrian lover gets ready to send for his betrothed bride, he sends a female confidant to her with jewels for her head, arms and neck. The bride is bathed, her hands are stained red, and her face is painted as handsome as possible. Her friends send her presents to the bath, and there is a feminine procession around the fountain, in which the lady displays all her new dresses and jewels. After this she sits in the corner the whole day with her eyes closed, except when it is necessary to open them to eat. With her eyes still shut she is placed on a horse, and with a great parade of musicians, attendants, and her dresses and household utensils, she is taken to the bridegroom's house, the people invoking blessings as she passes along.

Among the Arabs a priest joins the hands of the bride and bridegroom, and reads certain verses of the Koran; he then blindfolds the bride, and she is led by the bridegroom to his tent, on the top of which a flag is displayed, saying "You are at home." He then returns to the company and joins them in feasting, singing, shouting, firing guns, and feats on horseback until midnight, while the bride remains blindfolded a week, the husband merely taking the bandage off for a moment when he first comes in, that she may be sure he is the right man.

The Armenian marriage ceremonies are a singular and elaborate combination of christian and oriental usages. The marriage having been agreed upon by the friends of the parties, when the bridegroom goes to bring the bride from her father's house to his own, his father-in-law gives him a new watch, and the nearest female relations hang pieces of gold tinsel on his hat. The bride is completely covered with her robes—not so much as the tip of her toe is visible. A thick linen veil, and another of tinsel or gilt paper conceal her head. The priest leads her, blindfold, to the centre of the room, and pronounces a blessing. They all go in procession to the bridegroom's. He is shaved and

dressed in his wedding suit, each article of which is blessed by the priest. The couple are then led into an apartment, where the priest joins their hands, and knocks their foreheads together. Then he ties around their heads some strings of white and rose colored silk. As he ties one round the head of the bridegroom and as the crucifix waves over his head, the priest asks—"if she is blind, thou acceptest her? if she is lame, thou acceptest her? if she is hump-backed thou acceptest her?" To each question the bridegroom answers, "I accept." To the bride with the same ceremony, the priest says, simply, "Thou acceptest?" and she answers, "I accept."

The company shower pieces of money on the couple, the cross is waved, the priests chant. All the men except the bridegroom leave the room, the women remove the stifling weight of robes and veils, and the husband is allowed one momentary glimpse of the face of his wife, whom he has never before seen. The ladies kiss her and then all the male relations are allowed a glance at her face and the favor of kissing her hand. Then come feasts and amusements for three days, at the end of which the bride is permitted to speak.

The Hindoo girls are married between the ages of seven and nine years, and the boys between twelve and fourteen. The wife must be of the same caste and family as the husband. Husband and wife may be children of the same father or mother, though not of both. Among the rich, expensive entertainments are given. Formerly no witnesses were required, and only this ceremony; the parties merely exchanged necklaces and wreaths of flowers, the bride saying "I am thy wife," and the bridegroom replying "it is true."

Once there was a custom for the priest to cut off one joint of the lady's third and little finger, and anciently both husband and wife sacrificed a joint, but the Bramins decided, that as this mutilation unfitted men for certain employments, the woman should lose two joints, which would answer for both.

In one of the kinds of marriages now customary in Hindostan, the father of the girl builds a nuptial bower in his garden. After ceremonious visits, presents, and sacrifices

to the god of marriage, the bridegroom, richly dressed, is conducted by his friends to the bride, when they are carried about for several days in a palanquin, accompanied by a procession of their relations and friends. The evenings are enlivened by illuminations and fireworks. At the wedding dinner, the wife for the only time in her life eats with her husband. The Bramins are very busy in the whole affair, making sacrifices, invoking blessings and performing numerous ceremonies.

The Bramins, by a peculiar custom, often take wives against their own will. If a father has a marriageable daughter on whom he wishes to see conferred the privileges of a Bramin's wife, he invites one to his house, and introduces the girl to him; she respectfully offers her hand to the unsuspecting visitor, and the moment he takes it, the father begins to repeat the genealogy of his family. This constitutes a legal marriage from which there is no escape.

Among the Birmans, marriage is merely a civil contract, over which the priests have no control. The law allows but one wife, but the rich have as many mistresses as they require, who live with the wife and are under her control. When she goes abroad they attend her, carrying her betel box, fan, &c., and when the husband dies, his mistresses become the property of the widow, unless he has provided to the contrary. The marriage ceremonies, in all but the interference of the priests, are the same as in Hindostan.

In Tonquin, and Cochin China, men take as many wives as they please, but the first has preference.

The Siberian marriage customs are very peculiar. In one tribe, after the marriage feast the wife pulls off the husband's boots as a sign of her subserviency. In another the bride's father presents the bridegroom with a whip with which he disciplines his wife as often as there is any occasion. In another the bridegroom's father brings him his bride, and seats her at the table. They have a wedding cake three feet long, which the father puts under the bride's veil, saying "Behold the light; may'st thou be happy in bread and children." The day is then spent in festivity. At night the bride is carried on a mat to the bridegroom with these words: "There, wolf, take thy lamb." Among the Ostiacs the husband can live with his wife at her father's

as soon as he has paid half the price agreed upon, but he cannot beat her without her father's consent, nor take her away until the whole price is paid. Among the Tchuktchi, adroitness in theft is so desirable an accomplishment, that a girl who is wanting in it, stands a poor chance for a husband.

In Ceylon, one of the principal marriage ceremonies consists in tying together the clothing of the bridegroom and bride, to signify that they are bound together for life. This ceremony is performed in the presence of their friends, and with such festivities as the condition of the parties will admit.

In Java there are three kinds of marriages. The first, and most common is, where the parties are of equal condition, or the bridegroom is the superior of the bride; the second is where the wife's station is much higher than that of the husband; and the third is a sort of half marriage, the offspring of which is not on an equality with the other children. This marriage is quite unceremonious, but the two other kinds are celebrated with some display. The first wife is always the head of the family.

Girls in Java are married at so early an age, that a single woman of twenty-two is almost unheard of. A price is always paid by the bridegroom, who, on the occasion of his wedding, goes splendidly mounted, accompanied by his friends, with music, to salute his bride. She comes out and meets them with a low obeisance. They sit together on an elevated seat, and eat out of the same dish, after which they go to the mosque and the nuptials are celebrated according to the Mahomedan ritual. Then comes a wedding procession through the village, a grand feast, and at the end of five days another procession, in which the bride is conducted to her husband's house. In some places the spinning-wheel, loom, and kitchen utensils are carried in the bridal procession. In others the bride washes the bridegroom's feet in token of subjection.

In Sumatra, the Battas have as many wives as they please, generally five or six, who all live in the same apartment with their common husband, but each has a separate fireplace. Husbands purchase their wives of their fathers-in-law, and gamble them away or sell them, whenever they choose.

Among the Redjangs, another tribe, besides the purchase of wives, a man is sometimes adopted by a girl's father as a son-in-law, and both are subject to the parent; and there is another marriage, where both man and woman pay an equal price, and are on a perfect equality. The ceremonies are very simple.

In Borneo, no man is allowed to solicit a damsel in marriage until he has cut off the head of an enemy. When this condition is fulfilled the lover makes presents to his mistress; if they are accepted, an entertainment is given by her parents, and on the ensuing day by his parents. After the feast, the bridegroom is conducted home to the house of the bride. At the door, a friend sprinkles him with the blood of a cock, and the bride with the blood of a hen; the parties then give each other their bloody hands, and from that time they live together. If a man loses his wife, he cannot marry a second, till he cuts off the head of another enemy.

In Celebes, the husband receives no other dowry with his wife than the presents she obtains before the ceremony. As soon as the young couple are married, they are shut up in an apartment by themselves for three days; a servant brings them necessary food, while their friends are entertained with great merriment by the bride's father. At the end of this time they are liberated, receive congratulations, and are conducted to their future home.

The marriage customs of the natives of New Holland are rather curious than agreeable. Before a girl is given to her husband, two of her front teeth are knocked out. The lover then throws a kangaroo skin over her shoulders, spits in her face several times, marks her with painted stripes of different colors, orders her to march to his hut with his provision bag, and if she does not go fast enough to please him, he gives her a few kicks by the way. These savages generally steal wives from some tribe with whom they are at enmity. As soon as they observe a girl without any protector near, they rush upon her, stupify her with the blows of a club, and drag her through the woods with the utmost violence. Her tribe retaliate merely by committing a similar outrage. There are no other wedding ceremonies; and this is marriage and the treatment of the

fair sex in that state of nature, which the poets have so much admired!

The Moors marry at a very early age. Wives are always purchased; and the father of the girl cannot refuse an offer unless there is some stain upon the young man's character. The bridal tent is adorned with a small white flag, and the bridegroom's brow is encircled with a fillet of the same color. The bride is conducted to the tent by her parents, where her lover presents her with garments and jewels, according to his wealth. A grand entertainment is given, and the young women dance all day to the sound of instruments, while the spectators regulate their motions by clapping hands. These dances are not very decorous.

Marriages among the negro tribes are conducted with little ceremony, except an abundance of pastimes and dancing.

Among the Jereres, when a lover has secured the consent of relations, he summons his friends to assist him in carrying off the bride, who shuts herself up in a hut with her companions, where they maintain an obstinate siege, before they conclude to surrender.

In Bambuk, the bride comes to the hut of her husband with a calabash of water, with which she washes his feet, and wipes them with her mantle.

In Congo, the negroes take their wives for a year on trial; if at the end of that time they are satisfied, the wedding is celebrated with a feast The missionaries tried to abolish this custom, without success; the mothers declaring that they would not risk the happiness of their daughters by urging them to an indissoluble union with persons with whose habits and tempers they were not acquainted.

In Abyssinia there is no form of marriage ceremony; parties live together as long as they please, and these connections are dissolved and renewed as often as they think proper.

African princes have an unpleasant way of furnishing a dowry for their daughters. When the Sultan of Mandara married his daughter to an Arab sheik, "the nuptials were celebrated by a great slave hunt among the mountains, when, after a dreadful struggle, three thousand captives, by their tears and bondage, furnished out the materials of a magnificent marriage festival."

In Dahomey, all the unmarried females, throughout the kingdom, are considered the property of the sovereign. Once a year they are all brought before him; he selects the most engaging for himself, and sells the others at high prices to his subjects. No choice is allowed the purchaser. He pays twenty thousand cowries, and receives such a wife as the king pleases to appoint; being obliged to appear satisfied with the selection, whatever may be her aspect or condition. This king has three thousand wives; but the King of Ashantee has exactly three thousand three hundred and thirty three, and the safety of his kingdom is supposed to depend on his keeping up this mystical number.

When a Hottentot wishes to marry, he drives two or three of his best oxen or sheep to the house of the bride's relations, accompanied by as many friends as he can collect together. The animals are slain, and the whole assembly rub themselves with the fat. The men sit in a circle round the bridegroom, and the women round the bride. A blessing is then pronounced on the young couple, which principally consists in the hope that their sons will be expert huntsmen, and prove a comfort to their old age. This blessing is accompanied with a curious and indecent ceremony, for the particulars of which we must refer the reader to authors who wrote in a less fastidious age. A feast is then prepared, and when they have all eaten voraciously, a pipe is lighted, of which each one smokes a few whiffs, and then passes it to his neighbor. Feasting is sometimes kept up for several days; but they have no music nor dancing.

The most striking difference which exists in the marriage customs and relations of different nations, is that of monogamy and polygamy—a single wife or husband, and a plurality. We have already noticed this difference, but there are many interesting circumstances connected with its consideration.

Monogamy, if it was the law in the beginning, was broken by Lamech, during the lifetime of Adam, according to the Genesis. The patriarchs and their descendants, the Jews, were always polygamists, not only marrying as many wives as they could support, but from Abraham down, taking wives of a second class, or concubines, as is now practiced in most oriental nations.

Solomon, the personification of Jewish morals and magnificence, is said to have had seven hundred wives and three hundred concubines; but in this the general rule of having less wives than concubines was reversed. The whole number, however, is not greater than could be reckoned by many a monarch in Asia and Africa, at the present day.

The example of the patriarchs and monarchs of the Jews was followed by the people generally, according to inclination and ability. Maimon tells us that among the Jews a man might have as many wives as he pleased, even to the number of a hundred, provided he could maintain them, and perform toward them the duties of a husband, in which he was not to run more than one month in arrears.

Polygamy has been allowed and practiced from the earliest ages in China, Hindostan, Persia, Turkey, Arabia, and in nearly all Africa, as we have seen, in describing the marriage customs of various nations. It was also practiced in most of the American nations and tribes, and from the earliest period of the world, has been the law of more than four-fifths of the human family.

But while in most countries a man is allowed to have as many wives and mistresses as he can maintain, this rule is sometimes reversed, and there are not wanting countries where women are allowed a plurality of husbands.

In Thibet, one woman becomes the wife of a whole family of brothers, be they ever so numerous. This custom prevails among the rich as well as the poor, and in all classes of society. The oldest brother has the right of choice, and it is his right to select the family bride, and consummate the marriage. These privileged wives are said to be very jealous of their husbands, to enjoy great liberty, to be the acknowledged head of the family, and they are well supported by the joint earnings of their several partners. Travellers relate instances of five or six brothers living under the same roof with one wife, all in the greatest harmony and affection. The first-born child is considered to belong to the eldest brother, the second to the next eldest, and so on in proper rotation.

In some of the provinces of ancient Media, women enjoyed the privilege of having a plurality of husbands. On

the coast of Malabar, the number a woman may have is limited to twelve, and among the Iroquois Indians of North America, the circumstance of a woman having several husbands was not uncommon. Father Tanchard, a Jesuit missionary, reports that in the vicinity of Calicut, in India, the women of superior castes were privileged in the same manner, and that some of them had as many as ten husbands.

Herman Melville, author of "Typee," "Omoo," and "Mardi," assures us that it is the custom in the Typee valley, and it is probably the same through the Marquesas, for a young woman to have two husbands, one her senior by some years, and the other of her own age, and he avers that this relation exists without the slightest disturbance, and that all three live together in the greatest harmony. "Extremes meet," and we find something very similar to this custom of the amiable Marquesians, in the cicisbeism of some of the most polished countries of Europe.

Though the ancient Egyptians and Greeks were not generally polygamists, they allowed of concubinage. The fact that Homer makes Ulysses declare himself to be the son of a concubine, shows that no discredit was attached to such an origin. But, in some cases, polygamy was allowed in Greece, from an idea that it would increase population. The Athenians, when population had declined, passed a law allowing a man to have children by another woman as well as his wife. Euripides is said to have had two wives, and the disquietude of this connection may have caused these lines, from the Andromache:

> "———————Ne'er will I commend
> More beds, more wives than one, nor children cursed
> With double mothers, banes and plagues of life."

Socrates, also, had two wives, and was not more fortunate than Euripides.

Polygamy, if not universal, was common over a great portion of Europe until a comparatively recent period, and it would probably have been of universal tolerance, but for its general discouragement among the Greeks, its prohibition among the Romans, and the spread of the Christian faith, by which it was gradually eradicated.

But it took long centuries to do away this practice, with

all the power and influence of the Church. As late as the sixth century it was enacted as one of the canons of the Ecclesiastical Council, that any man, married to several wives, should do penance. Even the clergy, at this period practised bigamy, for it was ordained at the Council of Narbonne, that such clergymen as were the husbands of two wives, should only be presbyters and deacons, and should not be allowed to marry and consecrate. This is in accordance with the direction of Paul, who says of a bishop, that he should be the husband of one wife.

Even as late as the sixteenth century, a plurality of wives was allowed in some of the Christian countries of Europe, and the German reformers were inclined to permit bigamy as not inconsistent with the principles of the gospel; and this was not without much plausible ground, since we do not find, that of all the early converts to Christianity, any were directed to divorce themselves from their wives, whatever their number.

Luther, who was applied to by Philip, Landgrave of Hesse-Cassel, for permission to marry another wife, while living with his own, the Princess of Savoy, assembled a synod of six of the principal reformers. They decided that as the gospel no where in express terms commanded monogamy, and that as polygamy had been practised by the greatest dignitaries of the church, the required permission should be granted.

The famous Jack of Leyden married seventeen wives, and would probably have taken a much greater number, had not his career been cut short.

In all countries where polygamy is allowed, the duties of wives and husbands are regulated either by positive law, or custom, which has all the force of law. Among the Jews when a man married an additional wife, it was required that he should not diminish the food, raiment, or any thing due to those he had previously. Mahomet, in permitting his followers to have four wives, foreseeing that some of them might be neglected by unjust husbands, positively instituted that every thing should be equally divided between them, and this every good Mussulman regards as a religious duty. In the Maldivian Islands, where the

number of wives is limited to three, it is not permitted that the husband should exercise the least partiality.

The laws and customs which protect wives in their fair division of connubial rights and blessings, do not apply to concubines, who have no such protection, but are at the mercy of their master's caprice.

In Turkey, wives, by custom, claim the society of their husbands every Friday night. All the rest of the week he passes according to his inclination, among the ladies of his harem.

Polygamy was practiced among the ancient Mexicans and Peruvians, as well as the more barbarous tribes in both North and South America. Montezuma II. had three thousand women. The Incas married only their own sisters, but were allowed a great number of concubines. The Peruvians, before the coming of Incas, are said to have had their women in common, with no recognised marriage relation.

Throughout all Africa, polygamy is the general custom, and many of the negro princes rival Solomon and Montezuma. Some of the Guinea kings not only count their wives by thousands, but they form of them a life-guard or standing army, and they are therefore trained to military service. In Europe, one woman is often too much for peace; but travellers assure us that in Africa many wives share one husband, and their only strife is to render him happy. There is not the least rivalry or jealousy. Each has her turn—each her week of particular attendance. There is no pretension of superiority. The husband is punctually obeyed. The height of honor and felicity is to merit the good fortune of sharing his bed, and this favor is seldom accorded, and only as the reward of good conduct. But the highest honor ever paid to a favorite wife is to bestow her temporarily upon a stranger who is partaking of his hospitality. This is the reward of the greatest merit, and is esteemed accordingly.

Among the Maroons of Jamaica, the customs of Africa formerly existed, with slight modifications. When a man took an additional wife, he was obliged to make the same present to each of his former wives as to the bride. Each wife lived in turn with the husband, for two days, while the

rest were engaged in cultivating the grounds. The wives had their property separate from each other, but the husband shared with all, and the only jealousy known was caused by the husband noticing any of his children, except those of his particular wife for the time being. So happy was this kind of family compact, that the missionaries, though they found the Maroons docile in all other respects, could not induce them to separate from their wives, nor could they be made to believe that the good God had commanded any thing which seemed to them so unnatural and abhorrent.

Our missionaries, at the present day, find the same difficulty in all heathen countries, and no longer insist upon a breaking up of family relations, as indispensable to Christian communion.

We have passed, in rapid review, the marriage customs of the world—but, there are many things connected with the condition and treatment of women, of which we prefer to treat in other portions of this work. There appears to be demanded, however, at this point, a few observations upon marriage in general.

Marriage is that condition in which the two sexes perform their proper duties to each other. It should express the perfection of the sexual relation. This is marriage as it should be; we have seen something of marriage as it is.

The sexes being necessary to each other, and man being physically the strongest, woman became his slave. The Savage captures or purchases one or more wives. While they are young and attractive, he may treat them with tenderness; but the general rule is, that the wife is the slave of the husband.

The Barbarian fills his harem with wives and concubines; shuts them out from all the rest of the world; and makes them entirely subservient to his pleasures. In civilization, a man marries but one wife—sometimes from affection, sometimes from convenience or interest. She is in many respects his property, and is bound to obey him. The Church celebrates the marriage as a religious rite; the State regards it as a civil contract; but, in all cases, the man occupies a superior and privileged position; and while any violation of the marriage vow on the part of

the wife subjects her to infamy, the moral sentiment of the community is very little shocked by the husband's infidelity. In some countries—and those the most civilized—women, by superior cultivation, have attained to a social equality with men, and this has been vindicated in marriage customs. Thus, in France and Italy, among the higher classes, (whose marriages are mostly those of convenience,) the men are not habitually faithful to their marriage vows; and custom allows the same liberty to women.

The true marriage, according to the most refined notions, requires a pure and exalted mutual love for its perfection. The union of the two sexes in love is properly termed marriage; and all other connections have but its form, without its soul. Taking this view of the subject, there is no real marriage with a plurality of wives, since love is in its nature exclusive. The most that can exist in such cases, is a tender friendship, which may be very sincere and beautiful, but which is not sufficient for the marriage of which we speak.

But, if union of interests and the sentiment of friendship are not sufficient to constitute marriage—if a pure and exclusive mutual love alone can make that perfect condition—we must come to the conclusion, that true marriage is comparatively rare.

With our civilized notions, we should have no hesitation in condemning polygamy as a system of prostitution and adultery; but, if we look at the marriages of interest, convenience, and the great number of incomplete and unhappy unions which are formed in Christian countries, and judge of them according to the above strict definition of the marriage relation, we shall be slower to condemn those whose customs are different from our own, but which may not be much farther removed from the standard of perfection.

If marriage is only real and perfect where it exists with mutual love, all other unions are of a different character. They are termed by rigid moralists, "legal prostitution," "authorized adultery," &c. We shall use no such ugly designations. The condition of mankind is so far from perfection in all respects, that it is useless to expect to find any institution faultless.

The Barbarous is an improvement upon the Savage state, and the Civilized is an advance from the Barbarous. Man is not yet at the end of his progress—and we may expect that the marriage of his future condition, will be as much improved as his other relations.

Religionists have endeavored to make marriages indissoluble. A union without love may as well end at one time as another, unless there are economical reasons to the contrary. With love, there would be, of course, no motive to a separation. What the laws of the world are and should be, with respect to divorce, we shall have occasion to show hereafter. There are also many other matters incidentally connected with marriage, which will demand our consideration.

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NOTE.—In the preceding pages, several paragraphs relating to marriage customs have been copied, with but slight alterations, from the excellent "History of Women," by Mrs. Child.

WOMAN.

PART SIXTH.

TREATMENT AND CONDITION.

We come now to the consideration of a branch of our subject, which is as full of interest, and, it may be, of higher importance than either of those which have already engaged our attention. It is true, that these different portions of our grand subject are not wholly separated from each other: it is impossible that they should be. The former parts have had an intimate relation to this, and this will of necessity contain much that might have been inferred from the others, but the treatment which woman receives from the other sex, and her condition, in the various states of society, are so connected with the great principles of social science, that we shall devote some space and labor to their separate consideration.

We shall show what woman's condition has been and is, in all the phases of human life; what it should be is one of the great problems of humanity, which we have yet to solve. We shall see that in all ages she has been the slave, the drudge, the plaything, of man, over the greatest portion of the earth—seldom his companion, his friend, his other equal self, honored, cherished, and beloved. Still less frequently has woman been an independent, self-relying, self-sustaining being, enjoying her birthright of liberty and social equality, and governing in her own sphere of beauty and taste, as the queen of the realm of human affections.

In the lower forms of social organization, where physical strength is the beastly standard of superiority, and in its coarsest sense, might makes right, woman, with smaller bones and more delicate muscles, is the slave and drudge of man. In the next form of society, where the animal

propensities assert their sway, in combination with brute force, and love is a compound of lust and jealousy, women are shut up in prison—like beautiful birds in gilded cages, and made the playthings of their master's pleasures. Purchased, held as property, kept under constant constraint, by those who have the power of life and death over them, women, over three quarters of the world are but the purchased ministers of sensual gratification.

Our civilization partakes of all the other forms of social life, and in rare instances rises above them all. In many cases, the women of the most civilized countries at the present day, are as much slaves and drudges as among the most savage tribes, and are treated with the same brutality. There are thousands of women in the freest of civilized countries who have no more liberty of action or affection, than have the inmates of Persian and Turkish harems, who are sold as remorselessly, and are treated as indelicately under the forms and sanctions of law; but rising above these, there may be found much of real liberty, and truth and refinement in the relations of the sexes, and much in the intelligence, freedom, and dignity of the female character to make us hopeful of the world's onward progress.

But let us suspend these generalizations, and come to the facts of history, and the observation of mankind, which must be the material of all speculations. In the history of the past our first glimpses of the treatment and condition of woman, are those which we get in the patriarchal and heroic ages. We find the wives of the Hebrew patriarchs saluting their husbands with a slavish submission and reverence, performing the most menial and laborious occupations, the daughters of wealthy men drawing water from deep wells, not only for household uses, but for camels and other domestic animals. There is no indication that the women of those times had any degree of freedom, or were treated with the delicacy due to the sex; there are, on the other hand, many signs of slavish submission. Man was the lord and master; and he exercised his authority with little regard to the rights of those whose weakness and whose very virtues made them submissive. The fact of the existence of polygamy and concubinage, in patriarchal

times, shows that women were held in slight estimation. No one woman could have had much influence over Abraham, when he had a dozen wives at the same time, as he had after the death of Sarah.

The low estimation in which women were held in most eastern nations in the earliest times, is shown in nothing more than the difference made between male and female children. While the former had a joyous welcome to the world, the latter were of no consideration, and were frequently either destroyed at the moment of birth, or exposed to perish. They were commonly considered a burthen and a misfortune.

Wherever the institution of polygamy prevailed as it did in the ancient Empires of Assyria, Persia, and in the Empires of India and China, woman's condition must have been essentially the same. It is impossible to reconcile such an institution with any thing but the absolute slavery of those who were its victims, since no woman would voluntarily choose to share her husband with another, and the fact of her doing so proves that she has been deprived of all power of choice in the relations most essential to her dignity and happiness. Thus the seven hundred wives and three hundred concubines of Solomon, must have been slaves, taken to him by force, and kept in his palaces, as in a prison. Custom, education, and habit may have made them submit to this outrage, and without complaint, but it was no less an outrage against nature and a blot upon humanity.

The refinements of eastern luxury have done all that could be done to make female slavery endurable. The wives and concubines of the rich, though closely secluded, and shut out from seeing any man but their husband and master, are indulged with every luxury. They have rich dresses and jewels for their adornment, music, dancing, and story telling for their amusements, and live lives of sensual pleasure; while to keep them contented with their condition they have but little education, and are shut out from all the avenues of thought. In this indolent and luxurious dissipation, lolling upon sofas, bathing, eating, smoking, and dressing, they pass their time, their only excitement being the visit of their master; their only triumph, that of gaining

his temporary preference. Such has been from the earliest ages, and still is the life of woman in Oriental nations, in its most favorable conditions. Among the lower classes, woman is the toiling drudge as well as the slave of her master.

There have been individual exceptions, of women who by great energy of character, and favored by circumstances, have risen to great power and consideration. Such, if the whole story be not fabulous, was Semiramis—such were some of the female judges of Israel; and there have been many instances where great beauty combined with talents, have asserted their empire; but such exceptions only prove the general rule, as we have described it. The Oriental woman has always been the slave of man's sensuality.

Let us turn from the early Oriental nations to Egypt, the fountain of European civilization, whose power had declined, and whose grandeur was sinking into gloom, when nations, which we call ancient, were in their infancy.

A crowded population, a suspension of agricultural labor, and the necessity of finding occupation and amusement in artificial life, are circumstances that tend strongly to civilization. Egypt was a narrow strip of country of exceeding fertility, and was filled with a dense population. The whole country was overflowed every year, during which period the people were confined to their houses, and compelled to cultivate arts and social amusements, to make their confined life agreeable.

In this compulsory social life, women found their influence and position. The sexes, by constant association learned to respect each other. The charms of female society enlivened Egyptian habitations, and woman was treated as the companion and equal of man.

The women of Egypt were engaged in trade and commerce—they were never shut up and hidden by the jealousy of their husbands, and a plurality of wives was never permitted. This single circumstance of the absence of polygamy, which was the custom of all the surrounding nations, speaks volumes The chastity of females was protected by laws carrying the severest penalties. The queens of Egypt were much honored, and more readily obeyed than their husbands.

It is said that in the marriage ceremony men promised their wives obedience, and daughters, instead of sons, were required by law to provide for their aged parents—a law which supposes them to have had superior advantages. Women inherited property, had the management of their families, and there is reason to suppose were, in many positions equal, if not superior, to the other sex.

There are circumstances related in history which indicate that women were treated with a high degree of consideration among the Phœnicians and Carthagenians. Their women dressed with great elegance, and if taken captive in war, so greatly were they esteemed, that three or four men were given in exchange for one woman. Among the Lycians, the rank of the mother, and not of the father, governed that of the children. The Carthagenians, not being able to assist Tyre against Alexander, offered to receive and protect the women and children.

The treatment of women among the Greeks does not accord with what we should expect from a brave and polished people. Their customs seem to have been a mixture of the Egyptian and Asiatic. Custom introduced and the law established the mode of living which confined women to their own apartments, in the rear or upper portions of their houses. They associated but little with the men in public or private; their minds were uncultivated, and their amiable qualities were buried in obscurity. Among the Spartans, husbands were even limited to the time and duration of their visits to their wives, men and women ate separately, and all social intercourse of the sexes was carefully avoided.

Grecian women, whether maids or widows, were confined with great strictness, and young wives were closely watched by their duennas. So little were the sex respected—so little of the sentiment of true love was known in their connections, that no confidence was reposed in their honor and virtue. This strictness was a little relaxed, after the women had become mothers, either because their husbands thought they would then be less attentive to others, or that they cared less to preserve them for themselves.

Polygamy was not the custom in Greece. Men usually married but one wife, nor does it appear that concubinage

was the common practice. The Greeks seem to have indulged in promiscuous amours, and in these to have been remarkably free from any feeling of exclusiveness or jealousy. The Greeks loved valor and eloquence, and despised their women, or at least avoided their society, because they had neither of these qualities.

The laws of some of the Grecian states show that a woman could not perform any judicial act without the concurrence of her tutor or guardian, and they were thus almost deprived of political existence. They performed slavish and what we should consider indelicate offices. They conducted men to bed, dressed and undressed them, attended them to the baths, and dried and perfumed them.

In some of the Grecian states every female sentiment was outraged by husbands borrowing wives of each other; and by the laws of Solon, a young man might at any time demand the temporary loan of the wife of any citizen less handsome and robust than himself, under pretence of raising up vigorous children to the State. Nothing more strongly shows the degraded condition of Spartan women than a circumstance that happened in one of their wars. The army, composed of all the young and able bodied men in the Republic, being absent so long, that they feared the population would be diminished, a certain number were selected to return to Lacedæmon, with full power to perform the duties of husbands to the wives of those who remained with the army. It is evident that women were looked upon, merely as necessary to population, and that among men, love was simply an animal appetite, and fixed rather upon the sex, than the individual.

There are a thousand circumstances, fitted to give us a contemptible opinion of the gallantry of the Greeks. Homer considers Helen as of little more importance than the goods which were stolen with her, and the restoration of both would have settled the whole difficulty. It was not the adultery, but the theft for which Paris was blamed. Penelope is commended for refusing so many lovers, in her husband's absence, not for her chastity, but for preserving to his family the dowry she had brought him, which, in case of a second marriage, would have been restored to her father. Women were prohibited from attending some

of the public games; they were not allowed to go in carriages to the festival of Eleusis; women and slaves were forbidden to practice physic. Poor people were allowed to expose their children; but a Greek poet says—

"A man, though poor, will scarce expose his son;
But if he's rich, will scarce preserve his daughter."

But the customs of Greece in regard to women are not entitled to unmixed censure. In the earlier ages of Greece, women, though never allowed to share any authority, had a vote in public assemblies; but this privilege was afterward abolished. They succeeded equally with their brothers to the inheritance of their fathers; and if they had no brothers, to the whole inheritance; but to this right was affixed the condition, that the heiress was obliged to marry her nearest relation, that the property might not go out of the family, who, in case of her refusal, could compel her to become his wife by law. But, when a woman was left an orphan and poor, her nearest relation was obliged to marry her, or settle a fortune upon her—and if she had several relations, all contributed to her dowry.

But, on the whole, the treatment and condition of women among the Greeks was contrary to all our ideas of civilization, humanity, and refinement; and it lowers our estimate of a people, which, however renowned in arts and arms, knew little of the pleasures of society, and were in this respect but one remove from a state of barbarism.

The Roman empire, from its rise to its decline and fall, exhibited every phase of manners and civilization. The banditti who founded the city destined to be mistress of the world, finding it difficult to get wives of the neighboring nations by fair means, resorted to foul—and one of their first memorable acts, was that of taking by violence the Sabine women, whom they had invited to a friendly festival. When wives were so scarce as to render necessary such an outrage, there could be no such thing as polygamy; and the custom of having but one wife or one concubine was not departed from until near the close of the empire, when the rich and powerful gave themselves up to every species of luxury and profligacy.

But, if the bandit Romans obtained their wives at first by committing a great outrage, they treated them so well,

that when they were threatened with summary vengeance, and the Sabines were at the gates of Rome, these very women, taking their children by the hand, interceded with their fathers and brothers, and succeeded in reconciling them, and bringing about a treaty of forgiveness and peace.

The Roman Senate, appreciating the noble conduct of their Sabine wives, granted them several privileges and honorable marks of distinction, in token of their gratitude. All immodest and licentious discourses were forbidden in their presence, no indecent objects were to be brought before them, and every one was ordered to give way to them in the street. We smile at the idea of these being peculiar privileges, but we must remember when and by whom they were accorded. They also instituted in their honor, the festival of the Matronalia.

It is certain that, with the exception, perhaps, of the Egyptians, the Romans treated the female sex with more consideration than any nation of antiquity; still there were many circumstances of tyranny and injustice toward the sex, which has suffered so much in every age, and in almost every nation.

The Roman women, like those of Greece, were under perpetual guardianship; and at no age, nor in any condition, were they entrusted with the management of their own fortunes. Their evidence was not admitted, where wills were subjects of litigation, in courts of justice: sumptuary laws restraining their passion for dress and ornament were long in force; and by the Oppian law they were forbidden to wear more than half an ounce of gold, to have clothes of divers colors, or to ride in chariots in the city, or for one thousand paces around it. They were strictly forbidden the use of wine, and were not allowed to have the keys of the places where it was kept; and for either of these faults a woman was liable to be divorced by her husband. So careful were the Romans on this point, that the custom of kissing their female acquaintances whenever they met, is supposed to have had, as a principal object, the discovery of such as had indulged in the prohibited beverage. There are instances recorded of husbands, who caught their wives drinking, killing them upon the spot;

and Fabius Pictor relates that a Roman lady having picked the lock of a chest, in order to come at the key of the place where some wine was kept, her parents shut her up, and starved her to death.

Women were liable to be divorced almost at their husband's pleasure, provided the marriage portion was returned with them; and what is worse than all this, there is reason to believe that the general treatment of women was harsh and tyrannical, and husbands not only behaved roughly to their wives, but permitted their servants and slaves to do the same. It is related that the principal eunuch of Justinian the Second threatened to chastise the empress, his master's wife, as children are whipped at school, if she did not obey his orders. It is difficult to conceive of a stronger indication of brutality.

Had the Romans possessed any reverence for the sex, they could never have treated their female captives taken in war with such refined cruelties as they habitually practiced. To aggrandize the Roman name, and strike terror into the hearts of their enemies, they dragged the most beautiful women, loaded with chains, at the wheels of their chariots, and inflicted upon captive queens and princesses insults and degradations which would mantle the cheeks of a savage. Not content with ravishing, they also scourged the daughters of the British queen Boadicea; and when the women of the Ambrones, defending themselves in a fortified camp after their army had been defeated, proposed to capitulate, and asked no other condition than that their chastity should not be violated, even this single condition was refused them.

Still, there are many fine points on the bright side of the picture. The Romans often paid honors to female virtue. They hung up the distaff of Tanaquil, the wife of Tarquin, in the Temple of Hercules, as a public reward to her and an encouragement to others; a temple was built in honor of Veturia, the mother of Coriolanus, and those who accompanied her when she succeeded in persuading her son to spare Rome from the sack with which he threatened it at the head of the Volsci.

When a dictator of Rome, who had vowed a golden vase of a certain weight to Apollo, was unable to procure a

sufficient quantity of gold to make it, the ladies of Rome voluntarily parted with enough of their trinkets to complete the vase; and the Senate, to reward this generosity and public spirit, decreed that women should be allowed to ride in chariots at the public games, and should be entitled to funeral orations as well as the men.

The fact of a nation having priestesses as well as priests, to minister at the altars, is a mark of respect for woman, and so is the circumstance of having female societies. The Romans had priestesses in several of their temples, besides a peculiar and sacred order of priestesses called vestals, who resided in the Temple of Vesta, whose office was to keep the Palladium, or statue of Pallas, on the safety of which the existence of Rome was supposed to depend, and to keep the sacred fire of the goddess perpetually burning. The confidence which the Romans had in their women is shown in the privileges and prerogatives of this sacred order. The highest magistrate of Rome lowered his fasces and gave way to a vestal when he met her in the street, and it was death to insult her. If she met a criminal, without premeditation, on his way to execution, he was immediately set at liberty. They were the only women whose testimony, in will cases, was received in courts of justice; and it was customary, with those who did not wish to trust their relations, to deposite their wills with the vestals, for safe keeping. They were allowed the privilege of being buried in the city—one seldom granted to the greatest heroes; and so much was their wisdom and virtue respected, that they were chosen as umpires to decide differences between persons of the highest condition.

When the deification of great personages became the fashion, women participated in these apotheoses; their statues were set up in the temples, and public sacrifices were offered to them. Illustrious women were even buried in the field of Mars—the highest honor ever conferred upon a Roman hero. Women shared the honors and titles of their husbands; and for a short period there was a female Senate in Rome, over which the mother of the emperor presided.

Strange as it may seem, women were better treated among the barbarous nations of the north of Europe—

among the Scandinavians, Germans, Goths, and Franks—than in either Greece or Rome. Their life was hard and rude, but they were held in unbounded respect and veneration. They accompanied the men to the field of battle, and animated their courage; they assisted at their councils, and were the honorable hostages of treaties of peace. In the treaty between Gaul and Carthage, it was provided, that if the Carthagenians had any ground of complaint, it should be referred to the Gaulic women.

A law of the Goths, for the protection of women, shows in what manner, in those wild times, their rights were regarded. The Goths obliged him who debauched a virgin, to marry her, if she was his equal, or to give her a portion equal to his own condition, on pain of death.

The religious character of the women of the north, shows the estimation in which the sex was held. The Cimbri, when they took the field, were accompanied by hoary-headed prophetesses. "A crowd of beautiful virgins," says the Edda, "wait the heroes, in the Hall of Odin." There were priestesses and prophetesses among all the northern nations; and women were the repositories of history and of medical wisdom. They dressed the wounds of their husbands and lovers.

Among the Angles, a wound given to a virgin was punished by double the penalty of the same wound inflicted on a man; a remarkable law, which discovers a highly civilized regard for the rights of the female sex.

There are other particulars in which the treatment of women was of a less refined character. The wives and children were not permitted to eat with the men; but, after waiting upon them at table, they dined on the remains of the feast. In the excesses of their convivial feasts, the women attended the men as servants, and took care of them when they were so intoxicated as to be unable to help themselves. Among the Germans, the women had not the right to avenge their murdered relations. The Visigoths could give to their wives only one-tenth of their property. The husband of an adulteress could assemble her relations, cut off her hair in their presence, strip her naked, and, turning her out of his house, whip her from one end of the village to the other. The ancient Franks

could kill their wives for adultery; and, if they killed them in a moment of anger, and without any justifiable cause, the law punished them only by a temporary prohibition to bear arms.

But, in spite of these circumstances, it is evident that a noble veneration of the character of woman prevailed over the north of Europe, which, as civilization advanced, led to the institution of chivalry—that religion of which woman was the bright and beautiful divinity. An universal spirit of piracy and plunder had overspread the northern nations, before which the luxurious and enervated inhabitants of southern Europe gave way; the Roman empire fell, and chivalry arose amid the darkness of the Middle Ages. It came from love, honor, and the necessity of defending women in times of lawless depredation. Men gloried in becoming the protectors of women, and women rewarded with their love those who proved themselves their bravest champions. The veneration of the whole sex was carried to a height of extravagance. It was disgraceful for a man not to have some special object of adoration, in whose defence he was ready to meet the world in arms; and it was equally disgraceful for him to refuse his protection to any woman who demanded it. Men undertook the most extravagant feats, and braved death cheerfully, for a single smile or a kind thought from their ladie loves.

It will be naturally supposed that this deference to woman—this gallantry and reverence—spread through all society; and there is no doubt that chivalry has given us all that is most commendable in the tone of modern society.

In the height of chivalry, the least contemptuous word uttered against any woman, disqualified a knight for the duties and privileges of his profession; but, while the nobility and gentry were thus kept upon their good behavior, other methods were used with the common people. Heavy fines were inflicted on every departure from the decorum due to the sex. The laws of the Franks enacted, that whoever squeezed the hand of a free woman, should pay fifteen sols—twice as much if he laid hold of her arm—and four times as much if he touched her breast.

The chivalric custom of fighting as the champion of the fair, was not confined to single instances. Crowds of gal-

lants entered the lists against each other; and even kings called out their subjects at the command of their mistresses, to show their love for them by cutting the throats of their neighbors. In the fourteenth century, when the Countess of Blois and the widow of Montfort were at war, a conference was agreed upon, on pretence of settling a peace, but it proved to be in reality to appoint a combat to decide which of the ladies was handsomest. Instead of negotiating, they challenged each other; and Beaumanoir, who was at the head of the Britons, publicly declared that the rival armies fought for no other motive than to see who had the handsomest mistress. In the fifteenth century, John, Duke of Bourbonnois, published a declaration, that he would go over England, with sixteen knights, and there fight it out, in order to avoid idleness, and merit the good graces of his mistress. James IV. of Scotland, having in all tournaments professed himself knight to Queen Anne of France, she summoned him to prove himself her true and valorous champion, by taking the field in her defence against his brother-in-law, Henry VIII. of England. He obeyed the romantic mandate—and two nations bled, to gratify the vanity of a woman who did not belong to either.

Those ages of romantic gallantry, full as they were of heroic love and devotion, were far from being periods of the greatest happiness to women. The heroes of chivalry were not always those refined, gentle, and intelligent companions who make a woman's life one of true felicity. Brave in the field, and brilliant in the tournament, they were not always fitted for the enjoyments of the fireside, and the sweet pleasures of domestic bliss.—Men spent their time in drinking, war, gallantry and idleness. They were little in the company of women, and when they were they had but little to talk of but their own achievements.

From the subversion of the Roman Empire to the fourteenth and fifteenth centuries, the women passed most of their time, almost entire strangers to the joys of social life, and seldom went abroad but to be spectators of some public diversion. Francis the First first introduced ladies at court. In the thirteenth century elegance was unknown, and cleanliness was scarcely considered laudable. Linen was among the undiscovered luxuries of the future. In Paris five

pounds was a large portion for a young lady. Splinters of wood, or rags dipped in oil, were used instead of candles by the richest citizens. Riding in a two-wheeled cart was such a grandeur that Philip the fair prohibited citizens' wives from enjoying it. In the time of Henry VIII. the peers of England used to carry their wives behind them on horseback to London.

The influences of chivalry upon the condition of women were not lost upon the succeeding ages. History, which concerns itself chiefly in the movements of the great and powerful, and which seldom gives us much insight into the manners and customs of the common people, yet affords us many incidents by which we may judge of the general estimation of the sex.

During the reign of Anne of Austria, French women frequently appeared at the head of political factions, wearing scarfs of the color of the parties to which they belonged. A regiment was raised for the French Princess, and the ladies of the court ranked as marshals of the army. Officers wore the favors of their mistresses, as in the days of chivalry.

As chivalry declined, learning began to be cultivated, and the ladies, so long supreme, not wishing to abandon their dominion, applied themselves to the cultivation of the arts and sciences. Women preached in public, supported controversies, published and defended theses, harangued in Latin, wrote Greek and Hebrew. Ladies took degrees in the Universities, became doctors of law, and filled professorships. Lady Jane Grey wrote in Greek. Queen Elizabeth had a perfect readiness in Latin, Italian, French and Spanish, and read Greek daily. The eldest daughter of Sir Thomas More corresponded with Erasmus. Mary, Queen of Scots, could write and speak six languages, and once, when very young, delivered a Latin oration before the French court, to prove that there was nothing unfeminine in the pursuit of letters.

Such being the learning and accomplishments of queens and noble ladies, there is no doubt that their example was followed to some extent by all classes of society; and works were written in several languages, both by men and women, to prove that women were superior to men.

This fashion changed in the succeeding centuries. The

ladies became as proud of their ignorance as they had been of their learning, and it was considered unfeminine to know how to spell. In the time of Charles II. of England, licentiousness of manners begot a disrespect for women, and the literature of that period is filled with the most abusive satires on the whole sex.

But we shall find a consideration of the present condition of woman in various countries, more interesting than such meagre accounts as we can gather of the past. Let us turn therefore to the present phases of life, from the savage tribes which seem to be just raised above the brute creation, to the civilized nations which boast of the liberality and enlightenment of the nineteenth century. In doing this, we shall adopt a national order of progression, and describe woman as we find her in each quarter of the globe, and under every aspect of our varied humanity. We begin with the continent of Africa.

Modern Egypt is peopled with various races, having some variety of manners and customs, but the prevailing condition of society is the patriarchal. Each man is master of his own family, consisting of his wives, children and slaves. When the master of the family dines, the women hold the basin for him to wash, wait upon him at table, and behave on all occasions with humility and reverence. Despotism and voluptuousness are the characteristics of the governing class in Egypt. The Pacha, seated on a splendid divan, in the midst of a magnificent bath, reposes himself, while his innumerable wives and mistresses are bathing in the crystal waters around him. His palace is a miracle of luxury—the head-dresses of even the slaves are covered with diamonds; but the condition of the women is that of pretty, ignorant playthings of a luxurious despot.

The Arabs who live in cities keep their wives in great seclusion. They are like prisoners, and are scarcely better treated. These women have rarely more than one apartment, in which they eat, drink and sleep. No male stranger ever sets his foot within the harem, and the ladies never go out without being closely screened from observation. These women-prisons in which every Turk or Arab keeps his wives and concubines, are ornamented and

embellished according to his ability; the inmates are indulged in such luxuries of dress, ornament and food, as their masters can provide; and custom and ignorance make them contented with a condition which to every free woman must appear infinitely repulsive. The Syrian women in Egypt enjoy more liberty; they eat with their husband, and are introduced to his guests.

The only amusement of a public character which the Egyptian women enjoy, is that of meeting each other at the public baths, to which, after a certain hour of the day, they alone have access. Here they meet in large numbers, converse together, listen to music or story tellers, and by such expedients relieve the monotony of their lives.

In the Barbary States, Mahomedanism allows of polygamy, and this carries with it debasing servitude; yet there is considerably more freedom in this respect than is allowed in Egypt. The women are closely veiled abroad, and closely watched at home. It is even considered an insult to inquire of a man respecting his wives, and two brothers may reside in the same house for years, without either ever seeing his sisters-in-law.

Among the poorer classes, the women attend to household occupations, domestic manufactures, the care of animals and husbandry—doing nearly all the labor, while the men lie whole days on their mats, sleeping and smoking. All labor is performed by women or slaves. The men are either too lazy, or consider it beneath their dignity to remove the vermin, with which they are covered on account of their indolent and filthy habits, and the women have this task, in addition to their other avocations. The Moors are very irritable and tyrannical, and beat their wives cruelly for the slightest offence; and the women are so far from considering this a disgrace, that they regard it as a sign of their importance to their lords and masters. If foreigners express surprise at such customs, the Moors say: "Why should such inferior creatures be allowed to eat and drink with us? If they commit faults, why should they not be beaten? They were made to bring us children, make our oil, and do our drudgery; these are the only purposes to which their degraded natures are adapted."

Moorish daughters inherit no property, and have no

dowry, at their marriage. An unfaithful wife is punished with immediate death. The same punishment is inflicted on a single woman if she has a Christian lover.

Obesity is considered such a beauty in women, that young girls are cruelly crammed, to fatten them for matrimony. Kept in their rooms and debarred from all exercise, they are compelled to eat large quantities of pudding, made of the meal of an oily seed, until they equal in rotundity, the prize pigs of our agricultural exhibitions.

There are some lights to this dark picture. Women, badly treated as they are, have some privileges. The harem is sacred from intrusion, and is even a refuge, which protects the criminal condemned to death. A wife who is not the mother of a boy, may be divorced, and can marry again, while the mother of many sons is held in great respect, and is never suffered to perform any menial office. A woman who is very unhappy with her husband can go back to her parents. Her husband may try to persuade her to live with him again, but cannot compel her to do so; and if her dislike continues, she may marry another—but this is only the case if she is childless, for if she be the mother of a boy, she would be liable to suffer death if she stayed more than eight days with her parents.

The Moorish women take great pleasure in visiting each other. It is etiquette for the guest to dress the provisions, make the butter and cook the dinner on these occasions, and the more she has to prepare, the more highly is she honored.

Central Africa, south of the Great Desert of Zahara, is inhabited by a great variety of negro tribes, with whose manners and customs we have more or less acquaintance, according to the extent of their intercourse with European nations.

The negroes have some general characteristics, yet their manners and dispositions vary widely. Polygamy is the rule throughout Africa. Libidinous by nature, and as a result of climate, the Africans, with few exceptions, have as many wives as they can procure. Polygamy perpetuates itself, as it causes more females to be born than males. The great number of men killed in war, or taken prisoners, and sold into slavery, tends to increase this inequality.

Consequently the humblest negro men have two or three wives, while the nobles count them by hundreds and the monarchs by thousands.

In Senegal, the boys are brought up in idleness, the girls to labor. Women are the mechanics, artizans, and agriculturists. The more wives a man has, the better he is off, since they all work to support him, and he can sell his female children, and his wives, if he can detect them in any misconduct. A husband, wishing to be rid of a wife of whom he has got tired, has only to expose her to temptation, which she is not like to resist, in order to sell her to the nearest slave dealer.

Theft is a characteristic of this nation, and men even steal their wives, by going in the night, and carrying off a young girl from the hut of her parents. The principal wife, called the wife of the habitation, resides in the house with her husband; the others live in separate huts ranged around it, where they are visited by their lord and master, when he chooses to honor them with his society. The women of Senegal are kept in order by a curious contrivance of the men, called the Mumbo Jumbo, an animated idol, which plays upon their superstitious fears, and pronounces sentence upon them for their offences.

On the Slave Coast, the women are in a state of abject slavery to the men. Wives serve their husband kneeling, and attend obsequiously to his slightest wishes. Working to maintain him in indolence, they are obliged to gratify his caprices. They are purchased and looked upon as so much property. The eldest son inherits all the wives and female children of his father. He takes them for his own wives, with the exception of his own mother; and such as he does not choose to keep, he sells as slaves, and he makes the same disposition of his sisters. Such monsters of inhumanity are but little entitled to our sympathies. The women on the Slave Coast perform all the labor, and do all the trading, except in slaves.

In Jadra, of all the women of the king, only six of his favorite wives attend upon his person, and are the objects of his conjugal love. The rest are merely his slaves, and are engaged in various labors; yet, any one of these, if taken in adultery, is punished with a most horrible death.

Her paramour is first roasted before her eyes, and she is then scalded to death with boiling water, poured over her by the other women of the king. When the king dies, all his favorite wives are buried alive, in the same grave with him, that in the next world he may not be deprived of their society.

In Adra, two or three months after the king's death, the people show their respect to his memory by strangling a number of his concubines on his grave. The wealthy classes of this kingdom indulge their insatiable libertinism by seizing upon young girls nine or ten years old, and keeping them until they are fifteen, when they are set at liberty—a single dress the reward of their services. The women of this country are very submissive.

In Loango, polygamy is indulged in its widest license, and the women are reduced to the rudest slavery—performing the entire labor of husbandry and the household. Wives never speak to their husband but on their knees, and when he approaches, they are obliged to clap their hands, as a sign of joy at his presence. While the male adulterer atones for his offence by the payment of a small sum of money, the female is driven out of her husband's house, and no one is allowed to shelter her.

The King of Loango formerly had as many as seven or eight thousand women, who worked at various employments to enhance his wealth, sung and danced for his amusement, or attended to his personal comfort. If any of these were suspected of adultery, they were punished with death. We speak in the past tense, but there is no reason to suppose that these customs have changed.

Some of the customs of Congo are peculiar. The Congoese are less jealous than many of the African tribes, and the woman who commits an offence, has only to ask pardon. The circumstance of wives being taken on trial, so that they can separate afterwards, at the option of either party, shows that the rights of women are better considered than in some of the neighboring nations. It is one of the rights of hospitality in Congo for a man to offer his wives to his guest. The oldest son inherits his father's property, and sells his sisters for slaves.

We need not multiply these circumstances of negro life.

Travellers give us individual exceptions; but the rule is, that the condition of woman in Central Africa is that of the most humiliating slavery. The men are idle and tyrannical, the women laborious and submissive. Inhuman as is the slave-trade, it is evident that those who are sold as slaves, and carried out of the country, have little reason to regret this change in their condition.

The various tribes of Hottentots which inhabit Southern Africa, differ in appearance, manners, and customs, so much from all other races, that many have supposed them a distinct variety of the human species. Some of these tribes are but little more than three feet high, ugly almost as the orang outang, wearing little or no clothing, without so much as a hut to shelter them, and eating the animals they catch, without cooking.

It may well be imagined, that people in a state so savage, have scarcely any family relations. They live together like animals of the lower orders, and the women have only such protection as their strength will afford them.

The tribes near the Cape of Good Hope have a higher degree of development, but their customs are in many respects not more curious than revolting. To some of these we have alluded in former pages.

The Hottentots allow of polygamy, but they seldom have more than three wives at once. A young woman receives from her father a cow or a couple of sheep as a dowry. The girls have no choice in a husband; but, if they can for one whole night resist the consummation of the marriage, they are free, and the ceremony does not take place.

A Hottentot widow depends for subsistence upon her eldest son; and if she marries a second time, she is obliged to cut off a joint of one of her fingers, and this is done each time she marries. Divorces are granted, for cause, by the captain of the village; but, although the husband can marry again, this privilege is not allowed the wife.

The women perform their full share in building the huts, and much the greatest portion of all other labor. The wives fodder the cattle, milk the cows, cut the fire-wood, dig roots every morning, and cook them, while the lazy husband will scarcely get up to eat the food his wives have provided—and the more wives he has, the greater his indo-

lence. Sometimes he helps to take care of the cattle in the field, and occasionally he arouses himself sufficiently to go a hunting.

If a woman has twins, one of them is exposed to be devoured by wild beasts, or to starve, unless both should be boys, in which case they are preserved; since here, as in all savage countries, the life of a male is considered of much more importance than that of a female.

The men never join the women either at their meals or at public entertainments; and when the former have eaten the best of every thing, the latter have to be content with what is left to them. At public feasts, the men eat the meat, and send the women the broth. The husband and wife have separate beds, and he never enters her's but by stealth and with the greatest secrecy, as if it were something disgraceful.

Before a young man is married, he is received, with much ceremony, into the society of the men, for up to that time he has been under the care of the women. From the moment he is recognised as a man, he must not be seen to speak to his mother or the women; and it is common for the young Hottentot to go and abuse his mother, and even beat her, in proof of his manliness, and to insult and triumph over her.

With all these evidences of slavery and degradation, there is no doubt that the Hottentot women are better treated by the men, and have their rights more regarded, than is the case with a majority of the nations of Africa.

The condition of women, throughout the vast continent of Asia, has one general characteristic. From north to south, from east to west, from the earliest ages to the present day, with few and limited exceptions, the women of Asia have been purchased slaves. There are indeed, portions of Asia, where polygamy is but little practiced. There is one country, where, if we can believe our travellers, the rule is reversed, and women are allowed a plurality of husbands; but it is doubtful if even in this case they have the right to choose them.

Beginning our researches at the eastern limit of Asia, we find the ancient and populous empire of Japan, of which, however, we have but little knowledge. In some respects

the customs of the people of Japan are like those of the Chinese, but in others they vary widely, and there is no apparent identity of origin between them. The emperor has twelve wives, and polygamy prevails among the nobility, at least, and if not practiced among the common people, it is doubtless because they cannot bear the expense. Learning is as much cultivated in Japan as in China, and literary pursuits are the chief amusement of the court, where many of the fair sex, it is said, have acquired great reputation, by their historical, poetical, and other writings. A taste for music also prevails, and the Japanese ladies play with great dexterity.

Though the cultivation of the fine arts, and especially of literature by the female sex, speaks well for the refinement of a nation, and is a favorable indication in regard to the treatment and condition of its women, there are yet customs and laws in Japan of a very barbarous character, from which they often suffer. In some provinces, fathers of families, except those of the lower rank, have the power of life and limb, over their wives, children and domestics. By the laws of Japan, where the smallest offences are punished with death, crimes against the state are punished not only with the death of the offender, but of his whole family and relations, who, no matter how far distant from each other, are all executed at the same hour; but the lives of the female relatives are generally saved, and they are sold into slavery for a longer or shorter term of years, according to the nearness of their relationship to the offender. This is the custom except in cases of high treason, when a man's wives and daughters are put to death. From these circumstances must be inferred all that we can conceive of the condition of the fair Japanese.

We are much better acquainted with the manners, customs, and domestic life of the people of China. This wonderful nation, comprising nearly one-third of the population of the globe, having cities, whose people are counted by millions, has been for ages a highly civilized country, and when all Europe was in a state of ignorance and barbarism, China possessed most of the arts, sciences, manners and customs of its present civilization.

The Chinese women are of the middle size, and accord-

ing to the Chinese standard of beauty, are generally pretty. They have a florid complexion, round forehead, a short nose, small eyes, with the outer corner of the lids inclining upward, long ears, and black hair. Their features are regular, and full of vivacity. The most conspicuous feature of Chinese female beauty, is the smallness of the women's feet, which in the upper ranks of Chinese society, are made unnaturally small, and almost useless, by artificial compression, which is as ridiculous as the artificial compression of the waist in Circassia, Europe and America, but far less hurtful, as it does not interfere so materially with the development of any vital organ.

The Chinese are extremely jealous, and among the higher classes the women are guarded with great care from any contact with the other sex, but among the poorer classes there is less feminine seclusion, and in one province, the women appear in the streets as freely as in Europe. The women of the rich dress with great taste and splendor, and are full of vanity. Those of the poorer classes are engaged in various handicraft employments, especially in the culture and fabrication of silk and cotton, and in the preparation of tea, and other agricultural employments.

Marriage, in China, is greatly encouraged by the government, and is almost universal. The poor man has one wife, the richer have more, or one wife and several concubines, who occupy subordinate positions in the family, but whose children are on an equality with those of the principal or legitimate wife. The parties seldom see each other until the marriage is concluded, and the wife paid for, and though custom and etiquette regulate domestic intercourse, like every thing else in China, this one fact proves the degraded condition of Chinese women.

But, though the parties are contracted for in their infancy, the young man can refuse to receive his wife when she is brought to him, if he choose to forfeit the price he has paid for her; and he also has the right to purchase concubines at pleasure; but the lady has no power either to refuse the husband to whom her relations have sold her, or to have any similar compensation.

Those who are accustomed to the manners of European civilization, says an old author, are apt to imagine that

there can be no real love, nor true peace in a family, where there are a number of rivals; to which the Asiatics answer, that custom makes every thing of that nature easy; besides, they have such an absolute command over their wives, that they dare not trouble their husbands with their quarrels; and if they do not love him, they are obliged to pretend they do, in order to obtain or preserve his friendship; and it is not so very material whether they love him or not, since they will not fail to court him and promote his pleasures, as effectually as if they did: whereas, if a man is confined to one wife, there is no redress: if she prove a bad one, or wants a good state of health, he must hate her in the first case, and be aggrieved and afflicted in the other—for no man can be easy if the person he loves be miserable. Besides, where there is but one wife, she seldom knows the duty of submission; and if they are contending for superiority, there must be perpetual jars.

So much for the Asiatic argument in favor of polygamy; which we give, as the best proof of the degraded condition of what we are accustomed to call the better half of creation, in the most enlightened nations of the Oriental world. In all this argument, man is considered the master, and woman the slave. Man's pleasure and convenience is provided for at the expense of no matter what humiliation and suffering to woman. Man can solace himself with a variety of concubines, but if a woman in China attempts to run away from her husband or master, she can be reclaimed and punished. She has been bought and paid for, and the husband has the same right to her, by the laws of China, that he has to any other article of goods and merchandise. The women of the upper classes are so carefully concealed, that they are seldom shown to company, or even to the near relations of their husband. They witness theatrical representations from behind a screen—they bewail their departed relatives from behind a curtain—and go to their funerals in close carriages.

The Empire of Persia, which occupies the most beautiful portion of Central Asia, is one of the most ancient and interesting portions of the earth of which we have any knowledge Its government is an Oriental despotism, differing but ittle in form from that of Ahasuerus. The

provinces are governed by satraps, who owe allegiance to the schah or sultan. The Persians are a remarkably fine race of men, physically, and their women are among the most beautiful in the world. The race is constantly recruited and improved by the purchase of the beautiful females of Georgia and Circassia.

As Mahomedanism is the religion of Persia, polygamy to the extent of four wives is allowed by law; but it is not common for a man to have this number, as he prefers to fill up his house with female slaves, as these cost less at the outset, and are less troublesome. The wife is purchased of her parents, without seeing her husband, and without the right of choice; yet she has the redress of an easy divorce, which she does not hesitate to sue for in person before the magistrates; and which is granted without difficulty, if both parties agree to it, or if she can rightfully allege that her husband is impotent, or that he deprives her of her conjugal rights.

Love, in its proper acceptation, must be a source of constant misery to the greater portion of the women of the better classes in Persia. The wife is nothing more than the mistress or governess of her husband's concubines, and her love would be accompanied by perpetual jealousies. There is but little opportunity for clandestine amours, and the punishments are very severe. If a young girl is the offender, her hair is cut off, her face is disfigured, and she is paraded through the streets, riding backward on an ass, while the public crier proclaims her dishonor. If the offender is a married woman, she is hurled headlong from the loftiest minaret of the mosque.

The Emperor of Persia has a seraglio in proportion to the extent of his empire. It consists not only of the most beautiful women, sent from the neighboring countries to be sold, but of the prettiest to be found in the empire—for the governors of all the provinces send to the imperial court all the most beautiful girls they can hear of, to win the favor of the emperor.

These beauties, whose numbers are sometimes reckoned by thousands, are lodged, each in her own apartments in the harem, guarded by eunuchs and attended by slaves. The ladies of the harem may be divided into three classes:

the princesses, or daughters of some of their kings or satraps; the ladies with whom the emperor cohabits; and those who have not yet been admitted to his bed, who are often so numerous, that he does not know their faces.

The daughters of the emperor are generally married to clergymen—because, if married to military men or politicians, their husbands might aspire to the throne. The fate of those who have been once taken into royal favor, is fixed. They can never marry or be the property of any other man, even after the death of the emperor. There is a great anxiety in the harem to be the mother of the eldest son; but afterward, maternity is as much dreaded, as the mother is liable to see her child killed, or his eyes put out, for the security of the throne. As to the "ladies in waiting," their most desirable fortune is to be given as wives to the governors of provinces; and to obtain this favor, they endeavor to obtain the influence of the favorite wife, or mother of the emperor. The ministers and other officers of state often solicit the queen-mother to provide them wives in this manner—such a connection being the best security they can have of the continuance of their power. The ladies who are so fortunate as to be married in this manner, are the envy of all the harem for they have the government of all the other wives and concubines of their husbands, and are treated like queens, and indulged in every pleasure, for the sake of their influence at court.

The candidates of the imperial harem sometimes become so numerous that there is a necessity of marrying them off in this manner to avoid the expense of their maintenance.

As the mass of people in all countries are poor, it cannot be supposed that any considerable portion of the people of Persia can afford to keep seraglios filled with beautiful women; but even where a man has but one wife, she occupies a servile and dependent situation. A man may marry for life, or for any determined period, and the contract is witnessed by the cadi. Conjugal infidelity is very rare, as it must be in a country where it is a matter of religion not only not to look at the wife of another, but not to look toward the apartment where she is confined.

The religion of Turkey being Mahomedan, its manners and customs, in many respects, resemble those of Persia.

There is the same law of polygamy, the same establishment of harems filled with the slaves of lust and power, the same profligate bargain and sale of wives and concubines, the same sacrifice of the honor and liberty of woman to the caprices and injustice of man.

Some writers (among whom are two ladies—Lady Montague and Lady Craven,) have expressed the opinion, that the Turkish ladies enjoy a high degree of liberty. They are carefully protected; they meet each other at the public baths, and visit at each other's houses; and when abroad, they wear a disguise which no eye can penetrate. Besides this, the laws and customs of society secure to women many social rights—and it is certain that the Turkish ladies are not only contented with their condition, but they pity the different situation of the women of Western Europe.

As among the Persians, polygamy is a luxury confined to the rich. Few of the poorer classes have more than one wife; and this necessity among the poor, is often a matter of proscription among the rich and powerful; for, if a bashaw, or any other person, marries a daughter or sister of the grand seignior, or any other high dignitary, he is not allowed to have any other wife or concubine, and she rules him with supreme authority.

A man is permitted to divorce his wife three times, but after the third time he cannot take her back again, unless she has been married to some other man in the mean time, and been divorced The sultan never marries, but has only concubines. The one who bears the first son, takes on her the prerogatives of a wife, and assumes the direction of the harem.

Marriage, or what answers for marriage, in Turkey, is thought so much of, that a woman who dies in any other condition, is thought to be in a state of reprobation. They hold, that the only use or object of women is to bring forth children and educate them; and that the domestic virtues necessary for this purpose are all that God requires of her.

Women who are detected in amours are treated with great severity. In Constantinople they are sewed up in a sack with their gallants, if they are caught together, and thrown into the Bosphorus. In some parts of the empire

they are thrown down precipices or stoned with stones, according to the ancient custom among the Jews, but these punishments are of very rare infliction.

We have alluded already to the fact that the countries of Georgia and Circassia supply to the surrounding countries, Persia, Turkey, and even Egypt, the most beautiful women for the harems of the rich. The greatest object of marriage among these people is to have children to sell. They have therefore a plurality of wives, and they exchange them at pleasure. Women are purchased in the public markets, and such is the control of custom, that the young girl who is sold to a Jew merchant to be taken to the great marts of Persia or Turkey, goes joyfully, in the expectation of captivating some great man, living in magnificence, and returning at some future time to enrich her relatives, or in the meanwhile to advance them by her interest to posts of honor.

As the beauty and accomplishments of their women form the only wealth of these people, they devote to these all their attention The labors of the household are entrusted to slaves, and the women spend their whole time, in improving their persons and learning the art of pleasing. They make a particular study of the voice, and labor to give to it soft and sentimental inflexions, and to be graceful and voluptuous in all their movements. Women thus accomplished bring from one to five hundred dollars, and often higher.

We turn now to the vast, rich and populous countries of the East Indies, where, in ancient times, it would seem from oriental tales and poetry, women were treated with a degree of chivalric estimation, but the influence of Mahomedanism has made the modern Hindoos adopt the same jealous precautions, as in Turkey and Persia.

In Hindostan, wives are numerous according to the wealth and character of their owners. A petty Hindoo chief has been known to have several hundred females shut up in his harem. No Hindoo woman is allowed to give evidence in a court of justice, and a Bramin has a right to put one of his wives to death if she is unfaithful to him. Among the other castes, female infidelity is punished by degradation of caste, the bastinado, and cutting off the hair.

It often happens that a jealous husband murders his wife, and little notice is taken of these murders.

Hindoo females engage in every variety of occupations, according to the caste of their husbands. They cultivate the land, make baskets and mats, carry water, manure, and other burthens on their heads, cook, tend children, and engage in the various manufactures of silk, cotton, and cashmere.

There are some beautiful traits of affection and delicacy in the social customs of this amiable people. Filial piety is a universal characteristic, and children often stint themselves to provide for their parents. The greatest insult that can be offered to a Hindoo, is to speak contemptuously of his mother. Sometimes, when a man wishes to part from his wife, he addresses her by the title of mother, after which it is considered indelicate for her to live with him.

Both men and women part from their spouses at pleasure, and marry others. Some reasons are required, but where a man and woman desire to part, these are seldom wanting. Hindoo women are not allowed to learn to read or write, as the possession of such accomplishments is deemed a great misfortune. Poetry, music and dancing are cultivated only by women of a licentious character.

It is rare to find an unmarried female in India, except those whose betrothed husbands have died, before what is called the second marriage. Those who are left in this virgin widowhood cannot marry again without losing caste, and Hindoos prefer any other disgrace, and even death itself, to that misfortune.

There is in India a people called Garos, who have some singular customs. If a man's wife prove unfaithful, he cannot get a divorce without giving her all their property and children; but a woman may part from her husband when she pleases, and by marrying another man, convey to him all her former husband's property.

The women of the higher castes are kept in close confinement, and when they go abroad are closely veiled. Among the Rajpoots, married women never visit any but their nearest relations, and these with great privacy. The daughters who are not killed in infancy, are kept in such seclusion, that merely to have been seen by any other man

than the nearest relation, is looked upon as pollution. When the Rajpoots, in time of war, cannot escape from a besieging army, they murder all their women to prevent their being seen by strangers.

The custom of widows burning themselves, with the dead bodies of their husbands, is one of enthusiastic devotion; not commanded, indeed, by the Hindoo religion, but encouraged by public opinion. They suppose that the woman who dies with her husband, immediately joins him in a state of felicity. Mrs. Child has given the following account of this ceremony:

"A woman who resolves upon this sacrifice, abstains from food as soon as her husband is dead, and continually repeats the name of the god he had worshipped. When the hour arrives, she adorns herself with rich clothes and jewels, and goes to the funeral pile, attended by her relations and friends, with the sound of musical instruments. The Bramins give her drink, in which opium is mixed, and sing songs in praise of heroism. It is said that before the ceremony they try to dissuade her from the project; but the resolution, once taken, is sacred. One of them being warned of the pain she would endure, held her finger in the fire for some time, and then burned incense on the palm of her hand, to prove her contempt of suffering. Mr. Forbes mentions a female whose husband had amply provided for her by will, and, contrary to the usual custom of the Hindoos, had made her perfectly independent of his family. 'She persisted in her determination to accompany him to a better world, and suffered not the tears and supplications of an aged mother and three helpless infants to change her purpose. An immense concourse of people of all ranks assembled, and a band of music accompanied the Bramins, who superintended the ceremony. The bower of death, enwreathed with sacred flowers, was erected over a pile of sandal-wood and spices, on which lay the body of the deceased. After various ceremonies, the music ceased and the crowd in solemn silence waited the arrival of the heroine. She was attended by her mother and three lovely children, arrayed in rich attire, and wearing the hymeneal crown. After a few religious ceremonies, the attendants took off her jewels, and anointed her dishevelled hair with

consecrated ghee, as also the skirts of her yellow muslin robe. She then distributed her ornaments among weeping friends, while two lisping infants clung around her knees to dissuade her from the fatal purpose; the last pledge of conjugal love was taken from her bosom by an aged parent in speechless agony. Freed from these heart-piercing mourners, the lovely widow, with an air of solemn majesty, received a lighted torch from the Bramins, with which she walked seven times round the pyre. Stopping near the entrance of the bower, for the last time she addressed the fire, and worshipped the other deities prescribed; then setting fire to her hair and the skirts of her robe, to render herself the only brand worthy of illuminating the sacred pile, she threw away the torch, rushed into the bower, and embracing her husband, thus communicated the flames to the surrounding branches. The musicians immediately struck up the loudest strains, to drown the cries of the victim, should her courage have forsaken her; but several of the spectators declared that the serenity of her countenance and the dignity of her behavior surpassed all the sacrifices of a similar nature they had ever witnessed."

Such an event as is above described is considered very glorious to the family, but women have not always such courage as was shown in this instance, and when, at the last moment they have shrunk from the sacrifice, violence has sometimes been resorted to. Often several wives have been thus burnt to death with one husband, and what is strange, a willingness to make this sacrifice is said to be still more a point of honor with mistresses, than with wives.

When the chief Rao Lacka died, fifteen of his mistresses perished with him, but not one of his wives offered to sacrifice herself. A Koolin Bramin of Bagnuparu had more than a hundred wives, twenty-two of whom were consumed with his corpse. The fire was kept kindled for three days, waiting the arrival of the numerous victims. Some of them were forty years old, and others no more than sixteen. Nineteen of them had seldom even seen the husband with whom they consented to perish.

It is melancholy to think of the unhappy condition of women who are capable of such heroic love and devotion. The arbitrary power of a father disposes of them in child-

hood; if the boy to whom they are betrothed dies before the completion of the marriage, they are condemned forever after to perpetual celibacy; under these restraints, if their affections become interested and lead them into any imprudence, they are punished with irretrievable disgrace, and in many districts with death; if married, their husbands have despotic control over them; if unable to support them, they can lend or sell them to a neighbor; and in the Hindoo rage for gambling, wives and children are frequently staked and lost; if they survive their husbands, they must pay implicit obedience to the oldest son; if they have no sons, the nearest male relative holds them in subjection; and if there happen to be no kinsmen, they must be dependent on the chief of the tribe. Having spent life with scanty opportunities to partake of its enjoyments, they become objects of contempt if they refuse to depart from it, in compliance with a most cruel custom.

The one custom of murdering female infants, which was so common in Hindostan, until the English government made great exertions to prevent it, shows more than any other circumstance, the low estimation in which the female sex was everywhere regarded.

The peninsula of Farther India, or India beyond the Ganges, contains several curious nations, whose manners and customs are of a very interesting description.

The kingdom of Tonquin lies in the north-east corner of this great peninsula, near China. It is a country of numerous peculiarities. Men purchase their wives, and are allowed to have as many as they can maintain, but in times of scarcity, poor men are often obliged to sell both their wives and children, for food. So much are females considered in the light of property, that men of the first quality offer their daughters to the European merchants who trade there, but there is said to be another inducement for this, than a pecuniary one, as they wish to improve the breed by the admixture of European blood.

Where a man is not obliged to sell his wife, he often divorces her for the slightest cause, but a woman cannot get rid of her duty to her husband unless he is guilty of some heinous crime. A woman convicted of adultery is exposed

to an elephant, kept for the purpose, who first flings her into the air and then tramples her to death.

Women are in some cases esteemed unlucky by this superstitious people. For example, if a man, on first going out in the morning, meets a woman, it is considered ominous, and on such occasions he returns home and will not stir out for several hours.

The women who become temporary wives to foreign merchants, are very useful in assisting them in trade, and so make their husband's fortunes, and their own, for with the portion left to them at the departure of the merchants, they can marry the great lords of the country, and these foreign alliances are not thought disreputable, but rather the reverse.

The people of Cochin China, a country bordering on China, have a similar character. They are lively talkative and familiar, and put little restraint upon their women. Women of the middle and lower classes, as in all these countries, are condemned to laborious occupations. They till the ground, plant rice, standing in water from morning till night, assist in repairing their mud cottages, make earthenware, manage boats, manufacture cotton and silk goods and clothing. So great is their endurance, that they have a proverb, which says: "A woman has nine lives, and bears a great deal of killing."

Men treat their wives as if they were an inferior race of beings, sell them, and even hire them out, if they can make money by their prostitution, but if a woman offends without the consent of her husband, she is barbarously put to death by being trampled on by an elephant, or she is tied to her paramour and both are thrown into a river.

In Siam, the women enjoy a considerable degree of freedom. A plurality of wives is common among the rich, but one wife is chief over the others, her children are legitimate, and the rest are her slaves. The people generally have but one wife. The inferior wives and children may be sold by the husband, or the heirs of his estate. The women manage all the trade of the country, and perform the greater part of the labor, and of course enjoy entire freedom from personal restraint; and they are said to be the most virtuous and exemplary of wives.

In one of the provinces of Siam, the people elect their own governor, and it is stated that they generally make choice of some old woman of a particular family, who is called Queen, but her authority is limited, and she is obliged to have the concurence of a council of chief men in all important transactions.

In case of divorce from a legitimate or principal wife, she may claim the first, third, and fifth child, and so on through the odd numbers, the husband having a right to the even ones. When a man dies, all his property goes to his first or principal wife.

The Burmans are a lively, active and ingenious people, and their women have about the same liberty as in European countries. But one wife is recognised by law, but those who are able usually keep a number of mistresses, who reside under the same roof with the wife and are subject to her control. When she goes abroad, they attend her, bearing her betel box, fan, etc., and when the husband dies, unless he has otherwise provided, these ladies become the property of the wife.

The women of Burmah are very industrious. Ladies of the highest rank busy themselves at the loom; and foreign ambassadors have found the ladies of the court all weaving with the greatest activity. The women not only manufacture nearly all the cotton and silk, but they perform a large share of labor and trade; and they even superintend ship building, and similar operations.

Still, with all this freedom and consideration, the Burmese women share something of the degradation common to nearly the whole sex in Asia. A woman's evidence is not considered so good as a man's, and when taken, it is outside of the court, for a woman is not permitted to enter the halls of justice. A man who cannot pay his debts is liable to be sold with his wife and children, and the lower classes, when driven by poverty, do not hesitate to sell their wives, as in Tonquin. Custom makes these things seem matters of course, and they are submitted to without repining. Women, thus sold, are often purchased by foreigners, who find them very faithful and useful, in keeping accounts and assisting them in trade.

Thibet is a country of very curious manners, and their

marriage customs are very extraordinary. One woman is the wife of a whole family of brothers, be they ever so numerous, and this custom prevails in all ranks of society. These women, who are very jealous of their husbands, enjoy a degree of freedom and consideration unknown in any other country in Asia. They are the acknowledged mistresses of their families, have liberty to go where they please, and are well supported by the joint earnings of their husbands. The women of the poorer classes, who are not so fortunate as to have a number of husbands, are inured to toil, and perform all the labors of husbandry.

North and West of China, spread out the vast regions of Tartary, inhabited by numerous tribes, more or less civilized, but possessing similar characteristics. Their governments are patriarchal and despotic, their wealth consists chiefly in flocks and herds, and while some live in cities and villages, the greater part move about from place to place, to find pasturage for their cattle, living in tents, or light portable houses drawn on wheels.

This roving life does not of course permit of the confinement of women, and the female Tartars enjoy a considerable degree of freedom. Dressing much like the men, engaged in the same pursuits, they are more upon an equality, than is usual in some respects, but in others, they are in a wretchedly inferior condition; and though Lamaism, the religion of most of the Tartar tribes, prohibits polygamy, wives are purchased of their parents, their rights are but little respected, and they are liable to be turned off at the caprice of their owners.

As usual among barbarous tribes, the women perform the greatest portion of the labor, yet, as their life is generally of so indolent a character, this is scarcely a proper subject of complaint. They make their tents of skins or felt, fashion garments for themselves and their families, and prepare their food.

Among the Calmucs, if the men think they have sufficient cause for jealousy, they sometimes put their wives to death with their own hands; but a woman, who, in a fit of passion kills her husband, has her nose and ears cut off and is sold for a slave. Still there is much that is noble and manly, with these abuses; for though the women in all

parts of Tartary, are bought and sold, and are kept in complete subjection, it is considered very dishonorable to treat them with personal abuse, and in case of ill usage, in some of the more civilized districts, a wife may complain to the magistrates, who have the power to grant them a formal divorce, with permission to return to their relations.

The Mahomedan Tartars practice both polygamy and slavery as among the Turks. They sometimes make war upon the neighboring tribes, in order that they may capture slaves to sell, or steal children for the same purpose; and if their own daughters are beautiful, or their wives give them the least offence, they do not hesitate to sell them to the Jewish merchants, who carry on this trade in women and slaves, throughout all western Asia.

The Tartars of Casan have often eight or ten wives, whom they buy, and sell at their pleasure. It is evident that but little importance can be attached to the marriage tie, when it is but the sensual union of master and slave, which may be both formed and broken on the same day. As usual among polygamists, the men are excessively jealous, and the women are isolated and confined, and even in their festivals, and in the national amusement of dancing, each sex dances apart from the other.

In the region of Tobolsk, the trade in women is one of the resources of the country, and this obliges the poorer classes to be contented with one wife, while they sell their daughters, who are generally very pretty, to the rich of the neighboring tribes. Though very jealous, these Tartars do not confine their women, because they wish to avail themselves of their labor. The women work together in large shops or manufactories, making coarse cloth.

Among the Kastchintz Tartars, the girls are purchased at a moderate price, and the lover, if poor, serves the bride's father during a specified time; and if the girl dies, he takes her sister. They take as many wives as they can buy and provide for, but it is customary to have but four.

The women of Siberia, with some local exceptions which we shall notice hereafter, are in a condition of the most abject slavery. Wives are bought with money, cattle, and clothing, and their number depends on the ability of

the purchasers. Bought as property, so they are treated. Among the Tchuwasches, it is considered the wife's duty to obey the most unreasonable commands of her husband, without inquiry or expostulation; and if the husband be dissatisfied with her conduct, he tears the matron cap or veil from her head—and this act constitutes a divorce.

Among the Tchereniesses, the whip, delivered to the husband, by his father-in-law, as a part of the marriage ceremony, is freely used by him whenever the wife offends him. Women only eat with their husbands on the occasion of the spring festival.

Throughout Siberia, all the toilsome domestic occupations fall upon the women. They build the huts, tend the cattle, pack the sledges, weave baskets, mats, and cloth, tan hides, make garments, cook the food, and, in some tribes, catch all the fish. The men hunt, fish, smoke, drink, and barter off their furs to the Russians. As a general rule, the men are savagely jealous—but to this we shall find exceptions; yet their treatment of their wives is coarse, brutal, and haughty. It is beneath their dignity to give them a kind word or look. Women seldom eat with the men, and are not allowed to taste of certain dainties. In some tribes they are not allowed to approach the objects of religious reverence. When likely to become mothers, they are kept on stale food, and their condition is deplorable. When boys commit a fault, their mothers are often beaten in their stead.

In Siberia, a man who is too poor to buy a wife, and too lazy to work for one, if he is sufficiently enterprising, seizes and carries off by force, the first woman he meets. If overtaken, he gets a sound drubbing; but if he gets to his hut, he can make better terms than he would otherwise be able to do.

Among the savage Tunguses, love is but little known. The wife is considered an article of property, which they value as they would any article of furniture, more or less, as she is pretty or otherwise, and this more from pride than affection. A man who is dissatisfied with his wife, sells her for what she will fetch, and purchases another.

Among the Mordwines, pretty women are very rare, but the people are also very poor—so that the price of a

bride seldom amounts to more than ten roubles, (or less than five dollars.) Their domestic slavery differs but little from that of the other tribes.

The Samoyde, when able to add another wife to his collection, goes to the market and buys one. He is easily suited, and any woman is pretty enough, so long as she is not his own mother. Having made his purchase, he takes her upon his sledge, drives home, and she becomes the mistress of his seraglio until he either sells her or buys another. For two or three years she enjoys this authority, but she soon becomes in her turn the slave of a new wife, and endures a life of unspeakable hardship and misery, until her master, tired of feeding her, either thrusts her into the polar snows to perish, or drowns her in the sea. But sometimes, these wives have a better fate, and are re-sold to poor men who are not able to purchase young girls. In these cases they are more kindly treated.

The Ostiacs, buried, during their long winters, from the light of day, pass their time in enjoying the society of their wives, of whom they are immoderately fond, and who are better treated than among most of the Siberian nations. In case of adultery, the husband fixes the price of his culpable wife, which her lover pays, and takes her, if she desires the exchange. The age is the only rule by which the price of an Ostiac girl is fixed. If she is only nine or ten years old, she is worth a hundred and fifty roubles; but if she is over fourteen, she is considered an old maid, and is not worth more than from ten to twenty roubles. At thirty-six, an Ostiac woman is unfit for a wife, but she continues to have charge of household employments. The rich Ostiacs have as many wives as they can maintain.

The people of Kamtschatka differ from those of Siberia in many respects. It is a singular thing, that a people so little favored by nature, should be given up to excess and debauchery. Love is their dominant passion, and, differing from nearly all the rest of the world, the older a woman is, and the more experienced, the more is she esteemed and sought for. The women reign as absolute sovereigns over their spouses; and, as they have several lovers, the poor husband must shut his eyes, to avoid the pangs of jealousy, for if he were to make any difficulty, he would inevitably

be immolated by the young gentlemen who share the favors of his spouse. Happily for these unfortunates, marriage in this country is only a voluntary union, quite independent of the laws, and which is contracted and dissolved without the least formality. The men hunt, fish, make nets, boats, and sledges, build huts, dress their provisions, and form their furniture and instruments. The women are the curriers, dyers, tailors, shoemakers, and doctors.

The aboriginal inhabitants of the American continent differ so widely from the inhabitants of the eastern hemisphere, that many ascribe to them a distinct origin; while others look upon them as composed of the various eastern races, with their characteristics modified by climate and circumstances. The people of Greenland, and the Esquimaux, for example, are traced to the north of Europe; the North American Indians are supposed to have come from Asia, by the way of Behring's Straits; while the Mexicans and South Americans are believed to have sprung from a colony of Phœnicians, or some other maritime people, on the Mediterranean. We shall not enter into a discussion of these hypotheses. There is no apparent clue to the mystery of the peopling of the earth with its various races.

But, widely as men differ in appearance and civilization, human nature has everywhere a certain identity. Whether among the poets and philosophers of the highest civilization, or the savages of the lowest type of humanity, the animal is everywhere man—doubtless everywhere susceptible, in a course of generations, of a high cultivation. The various tribes of the American continent, though separated for centuries from the eastern hemisphere, if indeed their origin was not distinct, give many evidences of possessing the same nature, and belonging to the same great family—and this is shown in nothing more than in the relations of the sexes.

The condition of women in Greenland is as savage as the climate they endure. So great are the hardships and hazards of a Greenland wife, that she enters the estate of wedlock with a repugnance which is only overcome by force and terror. The women build the houses, perform all the labor, and row the largest vessels. A Greenlander, when he has killed a seal, brings it to land; but it would be en-

tirely beneath his dignity to bring it home with him. His poor wife is obliged to go and bring it home, dress and prepare it. The men stand and look idly on, while their wives are staggering beneath a load which almost bends them to the earth. The women are cooks, butchers, masons, curriers, shoemakers, and tailors. Polygamy is not common. When a man wishes to get rid of his wife, he leaves his house, apparently in anger, and stays away several days, during which his wife takes the hint, packs up her clothes, and goes to her relations.

The Esquimaux, who live in a country as frozen as Greenland, resemble the Greenlanders in their manners. The Esquimaux bespeaks his wife when she is a little child. Most of them have two wives, one of them younger than the other, and they are said to live pleasantly together. Like most northern nations, they have little jealousy, and the slavery of the women may be judged of by the circumstance, that they offer their wives and daughters to English sailors, in exchange for a nail or two, or a few beads.

Among the various tribes of the North American Indians, women perform nearly all the labor. The men hunt and fight. They prepare their arms, canoes, and snow shoes, but all other labor is done by the squaws.—The women raise the corn and vegetables, build the wigwams, bring home, dress and cook the game, make clothing, carry heavy burthens through long and fatiguing marches, and endure what seem to us the most terrible hardships. On the other hand the Indians treat their wives in many things with great indulgence. Prisoners condemned to death are saved by the entreaties of the squaws, and are allowed to be adopted into their families. The squaws have a voice in the councils, and in some tribes can decide upon peace or war. An Indian will go any distance to gratify the wish of a sick wife. He never punishes her with blows, but when displeased takes his arms and goes off, without saying when he will return. Even among our tribes, debased by civilization and whiskey, the squaws have influence enough over the men to keep them from fighting in their wildest fits of drunkenness.

Young girls are disposed of in marriage by their fathers, often contrary to their inclinations, and suicide is a com-

mon result. When thwarted in love or driven to desperation by ill usage, the Indian maiden will not hesitate to hang herself on a tree, or throw herself from a precipice.

Indians seldom have but one wife at a time, but she is divorced at pleasure and another taken in her place. They may even exchange wives with each other, or lend them to strangers without scandal. When a wife becomes old, a younger one is purchased; and the first one may then kill herself, or become the drudge of the family. The power of the husband is absolute. If he detects his wife in unfaithfulness, the most common punishment is to cut off her nose, or take off a part of her scalp. Sometimes, in a sudden fit of anger, the jealous Indian kills both his wife and her paramour. This jealousy seems to be that of pride rather than love, since the same Indian might give or sell the favors of his wife to a stranger. It would seem that the offence is not the act, so much as the treachery.

The ancient inhabitants of Mexico were in a higher condition of civilization. The men built their houses and cleared their lands, but after this the plantation was under the care of the women, who also made all their cloth, and performed all the work of their households. They also carried heavy burdens through long journeys, with the greatest alacrity, and as a matter of course, since we are assured that they were treated with the greatest kindness by their husbands, who never gave them a harsh or ill-natured word. But while mutual love and kindness reigned in their families, the condition of a woman was that of a slave and beast of burden.

At their meals the Mexicans drank each other's healths, but never toasted their women, who did not eat with them, but stood by to wait upon them at table. Even at home they ate by themselves, and kept sober while their husbands got drunk, that they might take care of them, and get them safely into their hammocks.

We know little of the domestic life of the ancient Peruvians, but from the fact of their having had female sovereigns, and a female priesthood, and from their gentle and amiable character, there is reason to suppose that women were treated with a high degree of consideration and affection.

Among the barbarous tribes which inhabited the rest of South America, the condition of women was deplorable. In Brazil the women followed their husbands to war, and were obliged to carry arms, provisions, and the entire luggage of the camp. At the Isthmus of Darien women not only performed these offices for their husbands, but were hired out to travellers to serve as pack mules in transporting their luggage across the country.

The terrible slavery to which women were subjected in these savage tribes, induced them to murder their own female children to save them from so unhappy a fate. When Father Gumilla, a Jesuit missionary, remonstrated with a woman who had committed this revolting crime, she made a reply so finely descriptive of the condition of women in the savage state, that the good father left it on record, of which we have the following translation.

"I wish to God, Father," said she, "that my mother had, by my death, prevented the distresses I have endured, and have yet to endure as long as I live; had she kindly stifled me at my birth, I should not have felt the pain of death nor the numerous other pains to which life has subjected me. Consider, Father, our deplorable condition. Our husbands go to hunt with their bows and arrows, and trouble themselves no farther. We are dragged along, with one infant at our breast and another in a basket. They return in the evening without any burthen; we return with the burthen of our children, and though fatigued by a long walk, we are not allowed to sleep, but must labor the whole night grinding maize to make chica for them to get drunk on. They get drunk, beat us, draw us by the hair of our heads, and tread us under their feet; and what have we to console us for this slavery, perhaps of twenty years?—A young wife is brought in upon us, and permitted to abuse us and our children. Can human nature endure such tyranny? What kindness can we show our female children equal to that of relieving them from such servitude, more bitter a thousand times than death? I say again, would to God my mother had put me under ground the moment I was born."

When the Caribs were asked why they made such slaves of their women, they gave the simple reason that they were

the weaker—an honest admission, which all men-tyrants are not candid enough to make.

There is a remarkable circumstance in connection with the condition and treatment of women by the Indians of South America. The Spaniards of that period possessed much of the remains of chivalry, and their treatment of women was habitually tender and respectful. This treatment was so novel and charming to the Indian women, that, leaving their husbands and fathers, they flocked to the Spaniards by hundreds, furnished them with provisions, guided them through the intricate passes, procured important information, and contributed more than any other cause to the speedy conquest of that vast country.

The treatment and condition of woman in Christendom, is so important a portion of our subject, that we may well be pardoned a few observations by way of introduction. We have glanced at the position of woman from the earliest ages, and in savage and barbarous nations, in Asia, Africa, and among the aborigines of the American continent. We have found woman to have been, with a few exceptions, the plaything, or the slave of her master, her owner, and her tyrant, man. To this general rule we have found some curious exceptions—and could we enter into the consideration of individual, rather than national character, could we enter the dwellings of the people whose general customs we have described, we should doubtless find, that in thousands of instances, even in countries where men are usually most despotic, women have asserted their rights, and triumphed over the weakness of men.

Our remarks, therefore, upon the domestic manners of most of the countries at which we have glanced, must be taken as general rules, admitting of many individual exceptions. Humanity everywhere asserts its character, and beauty and genius, in India or China as well as in France or America, give power and influence to their possessors.

The superiority of the condition of the female sex, in Europe and America, over that of the greater portion of the other quarters of the world, is generally attributed to Christianity. We are anxious to give due credit to that influence. Christianity, by forbidding polygamy, guards against one great source of female degradation and slave-

ry; but monogamy is not the law of Christianity alone, and it must not be forgotten, that the nations of Northern Europe, from whom our civilization is descended, from whom sprang the institutions of chivalry, treated women with delicacy and devotion, long before they were converted to the Christian faith.

It seems, therefore, that European nations were prepared to receive Christianity, from the very fact that their marriage institutions, and treatment of women corresponded to its dictates; and we have seen that among the Greeks and Romans, especially the latter, long before the Christian era, women were held in as high estimation, and enjoyed as many privileges, as they generally have, since the spread of Christianity. While, therefore, the institutions of polygamy, in Asia and Africa, have opposed an almost insuperable barrier to the progress of Christianity, this religion has found little to change, so far as the condition of woman is concerned in those countries over which it has spread its light.

It may be as well then, to leave religion out of the question, in endeavoring to explain the varieties of national character and manners. Mahomedanism has become the religion of those for whom it was fitted—Christianity has been accepted by those who were prepared for its doctrines; but we go far back of Christianity for our learning, our laws, and our civilization.

In the enlightened portions of Europe and America, women are treated with a higher consideration, according to our notions, than in any other portion of the world; but we must not conceal from ourselves that the Turks, the Persians and the Chinese consider our public exposure of women as an evidence of barbarism. Each country has its own standard of taste and morality, and the freedom allowed, and taken by our ladies, would seem to a lady of Turkey the height of indelicacy, and our customs would be to her the greatest hardship she could endure.

Among the lower orders, or peasantry of Europe, the women do their full share of labor. They work in the fields, carry burthens, drag barges on the canals in Holland, gather and transport manure, and even in England work in the mines, as well as fields and factories. Extreme pov-

erty levels all distinctions: but countries differ greatly in the kind and amount of labor required of females. In America, a woman is seldom seen engaged in any kind of out door labor, other than rendering some half sportive assistance in hay making, in milking the cows, or attending to the lighter affairs of domestic economy. It is the pride of our men, even in the humblest stations, to exempt women from toil. The care of the house, attention to the dairy, the preparation of food, and the manufacture of cloth and clothing is all that is expected of the most industrious females. Since the establishment of large manufactories of cotton and woollen, females have been employed for the lighter portions of the work, and in cities and large towns, they engage in a variety of occupations requiring skill, rather than strength.

The same may be said of the middle classes in England and Ireland, but among the poorer classes, women shrink from no toil that will save them from starvation, and generally, over the continent of Europe, the peasant women engage actively in the most rude and laborious employments.

Among the wealthy classes of all European countries, the women have little of personal hardship to complain of. The oversight of their household labors, which are generally performed by male and female domestics, and the adornment of their own persons, are all that generally occupies their attention. Industry is the fashion of some countries and the habit of some individuals, but women of the middle and upper classes of all civilized countries have more reason to complain of having so little to do, than of being overburthened with employments.

The manners and customs of persons raised above the necessity of labor, are nearly the same in all civilized countries. Our ladies spend their time in ornamental needlework, dressing, visiting and reading. Some amuse themselves with drawing; many pay considerable attention to music; and the greatest number have children to take up their time and attention. This is the case in Russia, as well as America, and in all the intermediate countries. In one way or other, whether as members of the Greek, the Roman, or Protestant churches, a great portion of the wo-

men of all countries are devout, and they spend a portion of their time in attending churches and chapels, and in various works of charity and mercy.

In savage life, toil is forced upon woman; in barbarous nations it is the pride of the rich to maintain women in idleness. In one case they are slaves of necessity, in the other, of luxury. Civilization combines every kind of life that is found in all the previous stages. There are savages who live in idleness upon the labor of their wives and children, there are the representatives of barbarian despots, who treat women as the pretty toys that amuse their leisure hours, while there are men, belonging to the highest grade of civilization, who recognise woman as an equal partner with man, in all the avocations and enjoyments of life.

The women of the poorer classes in France perform a full share of severe manual and out-door labor. The American traveller is surprised to see women in that country, at work about the docks, transporting merchandise, and carrying the baggage of travellers. Women also commonly fill the office of ostler at country inns, and are quite capable of performing the duties of post-boy in case of necessity. They also officiate as barbers, as waiters in public houses, and in other respects perform duties, which in this country are considered as belonging exclusively to the other sex.

In the middle classes, the women are shop keepers, and do the greater part of the retail trade of the towns and cities. In Paris, while men of the middle classes are reading the papers, smoking and talking politics at the *cafes*, or otherwise enjoying themselves, the women are attending to the trade that supports them, and are industriously engaged in providing for their families. The manners of France, in these respects, do not differ essentially from those of the rest of the Continent of Europe, while those of the English more nearly resemble our own.

The Southern and Northern countries of Europe, and the American colonies which have followed their customs, differ greatly in the degree of liberty which is allowed to women. In America, in England, and in the Northern parts of Europe, women, from infancy to old age, live in a state of almost entire freedom. They walk abroad, visit

each other, attend public amusements, and have an unconstrained intercourse with the other sex, governed only by the rules of good breeding, and the laws of morality. In Southern Europe, on the contrary, and especially in Spain and Italy, women live in much seclusion. Those of the richer classes are educated in convents, and see no male society, until they are married.

In America, girlhood is a state of the most entire freedom. A young woman is at liberty to associate with the young men of her acquaintance, without a thought of impropriety, and to carry on a series of pleasant flirtations, until she has fixed her choice, and is engaged. From that time she becomes more particular in her conduct, and when married she would not think of taking the liberties which seem perfectly innocent and proper in the girl.

In France, Spain, and Italy, all this is reversed. Girls are secluded from society. They are not thought to be fit companions for young men. They have no opportunity of judging of the characters of their future husbands, but are taught to submit entirely to the judgment of their parents, and to take such as are provided for them. They are taken from school to be married. From that moment all is changed. Once a wife, the woman mingles freely in society, and it is the freedom which marriage brings, which is the great inducement for girls to submit cheerfully to the matrimonial arrangements their friends have formed for them. Marriage opens to them the door of every enjoyment in life.

Every condition of life has its compensations. Put any constraint upon human nature in one respect, and it is sure to find out a way of repaying itself in some other. The marriages of convenience, arranged by the friends of the parties in the countries of Southern Europe have led to certain customs which seem very strange to us at first, but which upon a little consideration we shall find quite natural. Wherever there is marriage without love, there is sure to be love without marriage, and this is so regular and inevitable a thing, that it is tacitly agreed to, recognised, or at the least, is quietly understood and tolerated. Thus fashionable women in France, Spain, and Italy, think it no disgrace to have a recognised lover, and society not only

tolerates, but in Spain and Italy, especially sanctions it, by the power of a custom, which has all the force of law. Every married lady is entitled to her *cicisbeo*, or her *cavalier servente*, who attends her in her public walks, at places of amusement, and is a familiar inmate of the family, and all this as a matter of course and without the thought of scandal.

It will be found upon examination, that wherever, in civilized countries, marriages are arranged as a matter of interest and convenience, instead of being the result of choice and affection, the same customs exist, in one form or other, whether recognised and tolerated, or concealed and condemned. It must not be supposed that in the countries where such practices are sanctioned, they are universal. The middle and poorer classes are more free in the choice of their marriage partners, and have less need of such a system of legal prostitution, and tolerated immorality.

In England, generally, and in the Northern parts of Europe, there is more freedom in the choice of marriage relations, and this is especially the case in the United States, where any kind of coercion in this respect is considered an outrage, and where the right of free choice is so jealously insisted on by both sexes, that parents and friends are usually informed that the parties are to be married only when it is fully decided upon by themselves. Especially there is a feeling of gallantry which gives to woman the freest choice in this respect, and any man would be despised, who should avail himself of any other influence than his own in bringing about a marriage with the object of his affections.

Respect for woman, and a delicate deference to her wishes is the most striking feature of civilization. It is shown in Spain and Italy by the most exaggerated marks of veneration and devotion—in France by a polite and obsequious gallantry—in England by an extreme sensitiveness to the honor and reputation of women, and in America by a deference and respect which is shown in almost every act of our lives. Walking in the street we give women the wall—we escort them carefully in our walks, rendering them every possible assistance. If a lady drop her handkerchief, we spring to pick it up. We assist her to put on her cloak or shawl. In omnibuses, stages and rail-road cars, the best

seats are unhesitatingly given up to women. At public assemblies, they have the best places. Where men pay for admission, ladies are often passed free. At our hotels, the ladies' ordinary, which means the one where ladies and gentlemen dine together, is superior to that devoted entirely to men. On our western steamboats, no man presumes to sit down at the table, until every woman is provided with a seat, and fortunate is the man who has a woman for a travelling companion, since he shares in the courtesies which the roughest steamboat captain shows to his lady passengers.

In America, this respectful gallantry to woman pervades all classes, without respect to the age, appearance or condition of the person to whom it is manifested. A woman may be young or old, pretty or ugly, vulgar or refined; the same courtesy is due to her,—it is her right as a woman. This respect and gallantry is sometimes manifested to a ludicrous and inconvenient excess. In our churches it is the fashion for ladies to occupy the head of the slip, or the portion farthest from the door, and as these slips are very narrow, it is no uncommon sight to see four or five men walk out into the broad aisle in the midst of service, to give the place of honor to a little miss, who did not get dressed in season. These things are done from habit and principle, and often with a business-like solemnity, which is as far as possible removed from an appearance of gallantry.

Even the disabilities and deprivations of which women complain, may be attributed to this spirit of methodical and habitual gallantry. Thus women are relieved of the care and burthen of business, and the charge of property, because such duties might interfere with their more suitable avocations and amusements. For the same reason, they are not called upon to perform public duties, to pay taxes, except on property and indirectly, to sit on juries, to fill representative or executive offices of the government, nor to take part in politics and elections. There is no lack of ability in women to perform all the duties of citizens, excepting, perhaps, the defence of the state, but in the present condition of our institutions, it is generally thought that these duties would be of too bold and rough a charac-

ter, for the refined and tender sensibilities of the gentler sex. It may be a question whether the influence of woman, in politics, and civil jurisprudence, might not have a favorable effect upon society.

But though relieved of the harsher duties of society, the influence of woman, in every civilized country is so great, that she may be considered the arbiter of our fate, and the controller of our destinies. She sets in motion and continues to direct almost every action of our lives. From boyhood to old age, almost every man is more or less governed by the influence of mother, sister, friend, mistress, or wife. It is for women that men study, and toil, embark in great enterprises, and try to win fortunes. We have no idea of home, but in connection with some beloved woman to preside over it, whose happiness is the object of our exertions.

But with all this there is much in the treatment and condition of women, even where most highly favored by civilization, of which she has a right to complain. Her education is not generally suited to the development of the strength and energy of her character. It is for the most part showy and superficial. Graces and accomplishments take the place of such solid acquirements as give strength to the intellect and dignity to the character. There are in this country institutions for female education, of a high character, but women are excluded from our colleges, and seldom admitted as members of our lyceums, and library and reading associations.

Woman justly complains that she is dishonored and disgraced beyond all possibility of redemption, by the commission of faults, which in man are excused as mere acts of gallantry. The laws of marriage are in most countries very unequal. While a man may riot with impunity in adulterous amours, if his wife takes the same liberty she can be divorced, and turned out without subsistence, to the scorn and contempt of society.

The inequalities of marriage laws in regard to divorce and property, have recently been softened in several of the states, and in New York, Pennsylvania and some others, married women have rights of property independent of their husbands.

We close this portion of our subject with the following

declaration of the wrongs of woman, in the highest civilization, made by a Female Convention, held at Seneca Falls, New York, in the year 1848. It may be of interest to the future historian.

"The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

"He has never permitted her to exercise her inalienable right to the elective franchise.

"He has compelled her to submit to laws in the formation of which she has no voice.

"Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

"He has made her, if married, in the eye of the law, civilly dead.

"He has taken from her all rights in property, even to the wages she earns.

"He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage she is compelled to promise obedience to her husband, he becoming in all intents and purposes her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

"After depriving her of all her rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognises her only when her property can be made profitable to it.

"He has denied her the facilities of obtaining a thorough education—all colleges being closed against her.

"He has endeavored in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life."

WOMAN.

PART SEVENTH.

CHARACTER AND CONDUCT.

We come to the consideration of the most difficult and important portion of our entire subject. To treat it properly will be a matter of great delicacy, and one from which a fastidious writer, or a squeamish reader, might shrink; but it would be cowardly for us to stop short in our investigations, just when we have arrived at the point of the greatest interest and usefulness. All our researches and all we have written, are subordinate to the matter we now enter upon—the character, the conduct, the virtues and the vices of woman.

The female character differs from that of the male, as the constitutions of the sexes differ. Their actions are to be judged by different standards. Actions which seem proper to a man, and which we esteem noble and heroic in him, appear coarse and brutal, if performed by a woman. We cannot fancy with pleasure a female Hercules or Samson, nor a female Alexander or Napoleon; much less can we contemplate with feelings even of toleration, a female Abraham or Solomon.

Courage, magnanimity and strength of intellect, are what we admire most in men. In women we look for affection, benevolence and truth. We have a contempt for effeminate men, and a horror of masculine women. A man may be great, with many qualities, and performing many actions which, in a woman, would seem detestable—a woman may be very lovely and attractive to us, with many characteristics which we would despise in one of the other sex.

It seems, then, according to a law of nature, that the standards of character should differ in the sexes, and that the virtues, which, in our estimate of women, we place in the foreground, and to which we give the greatest importance, are the ones that are entirely subordinate in our estimate of the character of man. With men, chastity and conjugal fidelity are scarcely considered as elements of character. They have a certain degree of estimation, but are held as quite subordinate to other qualities. But with women these are the leading and almost the only virtues we consider. The very term virtuous woman, has, in its ordinary use, no other signification than a chaste one, or one who lives according to the prescribed forms of morality.

Love, with woman, seems the absorbing passion of her soul. Honor, glory, riches and power are leading motives with men—in women we find love, friendship and maternity. We regard in men the qualities which favor these objects of their ambition, while in women we place the highest estimate upon the delicacy, purity and fidelity, which give their greatest charm to their predominant qualities.

These sentiments, however, are by no means universal. In different countries and ages, different opinions have prevailed in respect to female virtue and delicacy, and those differences form so curious a subject of inquiry, that we shall first glance briefly at them, before proceeding to the general consideration of our subject.

It is remarkable that a lack of delicacy is to be observed in the most rude and unpolished nations, and also among the most refined and cultivated. The ancient Greeks, the Romans in the early stages of their history, and the ancient Germans, had little idea of delicacy; and at the present time the inhabitants of some of the South Sea Islands, of portions of Africa, and even the north of Europe, have scarcely any inclination to conceal any natural action from public observation.

On the other hand, in France and Italy, countries where modern refinement has been carried to its highest pitch, delicacy has been laughed out of existence as a silly and unfashionable weakness, and subjects which could not be distantly alluded to in our society, are there made matters of conversation.

It is difficult, and perhaps impossible to account for the differences that exist in various countries in this respect. In New Zealand, one of the most savage countries in the South Seas, the women were ashamed to be seen naked, even at a distance, by the English navigators; while in Otaheite, where the people were more polished, dress was used as an ornament, and there did not seem to be the least consciousness of shame. They had not the idea of indecency, and gratified every appetite and passion before witnesses, with no more sense of impropriety than we should feel in satisfying our hunger at the social board.

The ladies of Japan have a sense of delicacy so exquisite, that they have been known to commit suicide from the mortification of an involuntary exposure—and the women of China are exceedingly chaste and pure in all their words and actions. Why should delicacy be an instinct of the women of New Zealand, and be utterly wanting in those of the more northern groups of islands in the same seas? Why should we find this feeling in excess in such countries as Japan and China, and almost discarded among the most polished nations of Europe? In whatever way we account for such differences a careful consideration of the subject will satisfy us, that modesty and delicacy in females are principles founded in nature, and essential to the beauty and perfection of the female character.

Many of the ancient fables, while they portray a profligacy of manners, point out the latent principle of delicacy in the female mind. Such is the fable of Actæon and Diana. Actæon, in hunting, seeing Diana and her nymphs bathing in a river, stole into a thicket to get a better view. The goddess, having discovered him, was so affronted at his audacity, that she transformed him into a stag, and he was destroyed by his own hounds.

The Lydians were by no means a virtuous people, but one of their queens, a woman of extraordinary beauty, having been exposed by her husband, so that she was seen naked by his friend, to whom he had boasted of her beauty, sent for him and demanded that he should either kill himself or the king, so that there should not be two men who had seen her in a state of nature. The king was slain, and the queen married her avenger.

The story of Plutarch, respecting the women of Milesia, gives us a high idea of their delicacy. Certain young women, tormented by desires which virtue forbade them to gratify, says the historian, killed themselves to be free from the contest. The contagion of their heroic example became every day more general, until a law was made that every female who committed suicide should be exposed naked in the market-place, when self-destruction ceased.

In the early ages of Greece and Rome, delicacy was scarcely known. Afterwards, especially in Rome, it was cultivated to the highest pitch, but in later times it was lost in luxury and corruption. The literature of Greece and Rome does not give us a high idea of the general purity of their ideas. The comedies of Euripides and Aristophanes, and the poems of Martial, and even Horace, are shocking to all modest ears.

The institution of chivalry cultivated an excessive and even ridiculous delicacy in females; but at the decline of that institution, there came a grossness of manners and conversation that tinged the literature of that period, so that its tales, dramas and poetry, can scarcely be read at the present day, and without expurgation, are not considered fit for our libraries.

There is probably no country in the world where the idea of delicacy is more universally diffused and more sedulously cultivated than in the United States, and it exists in connection with a high degree of female chastity, if not necessarily connected with this virtue. This delicacy, in some cases, runs into the excess of ridiculous squeamishness, which has been much satirized by foreigners, since it proscribes many expressions and things, which are quite innocent of themselves, and are not considered objectionable in the most refined society of other countries or even of our own.

But we turn from these speculations to the actual facts of female character and conduct, as exhibited in various ages and nations.

Chastity, according to the Mosaic account of primitive history, was not the favorite virtue of the early ages of the world. The licentiousness of mankind is given as one of the reasons for the deluge that destroyed the antediluvian

world. The destruction of Sodom and Gomorrah, and the cities of the Plain had a similar cause assigned. The strange proposition of Lot to give up his two daughters to the lewd men of Sodom, and their subsequent conduct, with the foolish excuse for it, show a terribly debauched state of morals, and a low tone of public sentiment.

Whether we believe in the literal truth of the events recorded in the books of Moses, or not, they reveal not the less truly the prevailing ideas of early times in regard to female virtue, and it is evident that these were low and coarse. These accounts inform us that Abraham, on two occasions, fearing the dissoluteness of the people among whom he sojourned, and that they would murder him, to obtain his wife, made her pass as his sister; thus consenting to her prostitution to save himself from some personal danger—a proceeding utterly repugnant to all our notions of true honor and manhood. It does not appear that Sarah protested against this singular arrangement.

We learn from the same record, that even in those early ages, female prostitution was common, and that it was considered even less offensive than at the present day. The careful reader of the Old Testament cannot fail to come to the conclusion that while the Israelitish women were by no means remarkable for chastity, they were far superior to those of the surrounding nations.

In the early history of Egypt we find some curious fables, which go to show the licentiousness of the people. One of these is of a king, who became blind, and was told that he could be cured only by a woman who was true to her husband. He applied first to his own wife, and then to a vast number of women, and was at last restored to his sight by the virtuous wife of an obscure peasant, whom he rewarded with great honors, while he ordered all the others to be put to death. A story is told of another king who wished to build a pyramid, but had not the means; but he procured the stones to build it, by his daughter requiring each of her lovers to bring one, as the price of her favors.

These extravagant stories, if not literally true, show the existence of a dissoluteness of manners which their authors took this method to satirize.

But the want of decency and decorum, among the women of ancient Egypt is in no way more forcibly shown, than in the obscenity which attended their religious ceremonies and festivals. These are the truest pictures of a nation's heart, and these among the Egyptians were indescribably indecent. Even the ancient authors, who generally have little squeamishness, were ashamed to describe the public debaucheries of some of these festivals.

In other ancient nations, that modesty and chastity, which we now esteem as the chief ornaments of the female character, were held in little estimation by either sex. At Babylon, the magnificent capital of the Assyrian empire, these qualities were so little regarded, that a law obliged every woman once in her life, at least, to violate them. This was a religious rite, a sacrifice, in the Temple of Venus; a public, legalized and sacred prostitution of every woman in the nation, though we are told, that some of the wealthier classes managed to evade the full observance of this revolting custom.

Some authors pretend that this sacrifice to Venus was for the purpose of securing the future protection of the goddess for their virtue, and Herodotus affirms that the women of Babylon, having once fulfilled the obligation imposed by this law, could never afterwards be induced to depart from modesty and virtue, and Ælian asserts that among the Lydians and inhabitants of the Island of Cyprus, where the laws obliged females to remain unmarried until they had accumulated a suitable fortune by prostitution, they were ever after inflexibly virtuous.

These assertions are too absurd for belief, and are contradicted by all our knowledge of those people, whose passions ran riot in all kinds of extravagance, luxury and debauchery. We cannot think much of the virtue of a people where the men sold for money, the embraces of their wives and daughters, and where in public entertainments, women of the highest as well as lowest classes of society, ate, drank and made merry, until in their orgies they at once abandoned all modesty and the dress designed for its protection.

The morals of a country cannot be better than its religion, while that religion is respected. On the other hand

religions often take their character from moralities. Mahomet allowed his followers four wives, and an extra allowance of concubines, to such as required them, because he had to deal with men who demanded this license. In the same way the Mormon prophet, Joe Smith, engrafted the spiritual wife system, upon the religion of Christianity, that he might draw around him numbers of men and women, who require a sanction for the indulgence of their appetites.

Most of the religions of antiquity, like those of Egypt and Assyria, were of a sensual character. The priestesses of Oriental temples have been, and are professed courtezans. Could it be expected that the devotees of Venus, of Bacchus, of Jupiter himself should be more moral in their conduct than the deities they worshipped? There scarcely existed a single religion, in the early ages of the world, some of whose rites were not solemnized with debauchery. The lives of eastern deities, from those worshipped on the banks of the Indus and Ganges, to the gods of Greece and Rome, were famous for lust and intrigue.

A corresponding corruption of manners reigned but too universally among the ancients. The Messagetæ, a people of Scythia, being confined to one wife, while the nations around them were indulged with the liberty of polygamy and concubinage, in order to put themselves in some degree on a footing with their neighbors, introduced a kind of community of wives, and thus violated every principle of decency. The Lydians were still more debauched, so that it was with difficulty that even the daughters of their monarchs could protect themselves from outrage.

The Ausi, a people of Lybia, had all their women in common, without any distinction of husband and wife, and the children, when able to walk alone were brought by their mothers into an assembly of the people, when the man to whom a child first spoke was obliged to acknowledge himself its father. The wives of the Bactrians were for a long period famed for licentiousness, and custom gave such a sanction to their crimes, that their husbands had no power to restrain them.

But amid all this dissoluteness of manners, in the times of which we are treating, there were not wanting instances

of modesty and chastity. It may rather be supposed, that the true and pure nature of woman often vindicated itself in an age of general corruption, for virtue is an instinct of the female soul, and must have shown itself, wherever there was strength of character to resist the prevailing influences.

The history of the early Asiatic nations is enveloped in too much obscurity, to allow us to form accurate opinions of their general morals. We gather something from the jewish histories; but female virtue has little opportunity for development, or vice for manifestation, under such despotisms as existed in the courts of Ahasuerus and of Solomon.

The early history of Greece is highly fabulous, yet even these fables give us a clue to the opinions, manners and customs of that country and age. The Greeks, even in the infancy of their country appear to have been remarkably vicious, as their history is full of murders, rapes, and usurpations, and where the men were so licentious it was not to be expected that the women would be chaste. The greatest part of the Grecian Princes who assembled at the seige of Troy, were guilty of the most enormous crimes, while their wives, who had formed other connexions in their absence, murdered almost the whole of them, after their return.

But when we come down to times of which we have an authentic record, we shall find that while the women of other countries were indecent from the strength of their passions, those of Greece were compelled to be so by law. What decorum or virtue could be expected in Sparta, where the strongest temptations to vice were established by legislative enactment—where both sexes bathed together in the public baths, and where in the public games, young people of both sexes went through their exercises, and dances, in public, in a state of nudity; and this custom under pretence of inciting men to matrimony? Never, in all the slaveries of the sex, was woman more cruelly sacrificed, than to the population of the state, by the great legislator, Lycurgus. Whatever his intentions, he showed a lamentable ignorance of the laws of the sexual relations. So far from these indecent exhibitions producing the desired effect, the men, disgusted with such a shameless exposure, paid less regard to the women, while the women, feeling them-

selves despised, lost their self-respect, and became the most dissolute and abandoned, of all the women of Greece. But the women of Sparta were by no means alone in notorious dissoluteness and debauchery. Those of other states were not far behind them, and in Thracia and Beotia, the festivals of Bacchus were scenes of public indecency, too gross for description.

Even Athens, the most refined city of Greece, the home of the arts, the seat of science, and the wonder of all succeeding ages, showed no exception to the profligacy, so common in those ages, and alas! in all the ages of human progress. Whenever public prostitution becomes so fashionable, that it is attended with no disgrace in the male and very little in the female, the public morals must be highly contaminated. Such was the case in Athens, where public women were protected by the laws, courted by philosophers, and honored by the people. They were publicly kept, by most young men of fashion, and this was encouraged by grave citizens, as the best protection for the virtue of their wives. Alas for the virtue which requires such a protection!

Even Solon, the great law-giver, publicly countenanced and visited women of this class, and commended the young men who did the same. Socrates, the purest philosopher of ancient times, who has even been called the Christian philosopher—he and others not only visited the more accomplished courtezans, themselves, but took with them their wives and daughters; but there was a reason for this, which may aid in giving us a proper idea of the morals of the times.

The courtezans of Athens were educated for the position they occupied. They were often profoundly learned, and always highly accomplished. Enjoying the conversation of philosophers, statesmen, poets, artists, and men of wit and fashion, their conversational powers were highly developed, and they were the most elegant women in Greece. Those who took their wives and daughters to visit them, did it that they might enjoy the benefits of observing their manners, and accomplishments.

There is much to be said in excuse for the men, who associated on intimate terms with Grecian courtezans. Their

natural love for female society had no other gratification The wives and daughters of citizens were kept in great seclusion, and they had few advantages of education and society. The Athenians had a taste for the beautiful, which produced their master pieces of architecture, sculpture and painting. While the modest women of Athens, seemingly kept so by compulsion, were rendered invisible by their veils and unengaging by their awkwardness, courtezans improved their charms by every art, showed themselves unveiled in every public place, and all had access to their company and their houses. Availing themselves of these opportunities, they gained great power and influence, and were often the confidential friends and advisers of the first men in the state; and the modest women being imprisoned and then slighted, it is easy to see how modesty itself should come into disrepute.

The laws and institutions of Sparta, rendered women not only immodest, but devoid of maternal tenderness. They looked on and saw their male children whipped at the Temple of Diana until their blood ran down and stained the altars of the goddess, and these mothers stood by, while their children were expiring with agony, and encouraged them to suffer the number of lashes assigned to them, without a groan or murmur. In obedience to a law, if possible more unnatural and inhuman, they exposed their female children to death, and suffered their sons, who were weak or crippled, to be thrown into a quagmire at the foot of Mount Taygeta. Prompted by a spirit of patriotism and military glory, Spartan mothers received with emotions of joy, the news that their sons had fallen in battle.

Some of the laws of Solon present to us unfavorable traits in the manners and morals of the ladies of Athens. Among other things he enacted that no woman should go abroad attended by more than one servant, unless she was drunk; that no woman should walk abroad at night, unless avowedly for purposes of prostitution, and that no woman should go out of the city with more provisions than could be purchased for an obolus, nor with a basket higher than a cubit, and if a woman went abroad at night, she was to be carried in a wagon, and preceded by a flambeau. It is evident from these enactments that Solon intended

make the Athenian matrons decent and virtuous; but it is also evident, that their tendencies were somewhat in another direction.

Still the history of Greece affords us so many instances of chastity, conjugal fidelity, and maternal devotion, and the laws and institutions so generally favored these virtues, that we must conclude that after a certain period, virtue was the rule, and vice the exception, and that the pure and lovely character of woman obtained a fair development.

Roman virtue is proverbial. There was never a country where women were more remarkable for chastity and all the domestic virtues than Rome, in the early ages of her history. The heroic ages of Rome were as remarkable for stoical manners, as were those of Greece for licentiousness.

The whole history of Rome for several ages after its foundation, bears testimony to the tenderness, frugality and chastity of her women. There can be no stronger proof of this than the fact, that, though men had the power of divorcing their wives almost at pleasure, it was five hundred and twenty years from the foundation of the republic to the first divorce. What a proof that the frequency of divorces does not depend at all upon the facility of obtaining them, and that morality is not promoted by indissoluble marriages.

The story of Lucretia is another illustration of the estimation in which chastity was held, by the women of Rome, in the early ages of her history. She was violated secretly, and could easily have concealed what had happened. The fraud and force used to obtain her were sufficient to have quieted her conscience, and have fully exculpated her in the eyes of her husband and the public. But all these considerations were not sufficient to induce her to survive her misfortune. She called her friends around her, and related to them and her husband the outrage that had been committed upon her, and while conjuring them to avenge her, she stabbed herself to the heart with a dagger she had concealed beneath her robes for that purpose.

It may be set down as a rule, that the care taken by women to preserve their virtue will always be in proportion to the value set upon it by the men. Where men pay little

regard to , and where women are as much caressed and honored without chastity as with it, where there is no public sentiment to sustain it, we cannot expect women to have that care of their reputation as where all their respectability depends upon it. It is certain, moreover, that women will not long remain virtuous where men are depraved.—The instinct of justice revolts against this distinction, and though women will always be more chaste than men, they will infallibly become much less so, where men abandon themselves to licentiousness.

In the earlier periods of the Roman republic, the men had the highest regard for chastity, and not only avoided anything inconsistent with purity of manners, anything that could give offence to modesty, in their serious hours, but even in their gay and sportive humors, they never transgressed the bounds of decency, nor indulged in frolic and dalliance, even with their own wives before a third person, and they slighted and despised those of a less rigid virtue.

Husbands and fathers valued the chastity of their wives and daughters more than their lives, and in several instances killed them, to save them from dishonor. Thus Virginius, when his daughter Virginia was about to be torn from him by the tyrant Claudius, seized a knife from one of the meat stalls in the Forum, and plunged it to her heart; and the whole people rose to arms to defend the father and avenge the daughter.

Some of the means used by the Romans to preserve the delicacy and chastity of their women, were even more extraordinary. Manlius, a patrician and senator of Rome, was accused by the Censors of having saluted his wife in the presence of his daughter, and the Senate after solemnly considering this charge of indecency, struck him off the list of their order. This punishment of a man for simply kissing his own wife, in the presence of his own child, seems very ridiculous to us, but it was a serious matter in Rome.

Julius Cæsar, having heard some injurious reports of his wife, immediately divorced her without inquiring whether she was guilty or innocent, and being asked the reason of treatment so severe and unjust, he said, "the wife of Cæsar must not even be suspected." It may be presumed that gossip and scandal were less common among the Romans

than at the present day, when few women would be secure, were an idle report considered a good ground for divorce.

At one time, when several of the vestal virgins had been corrupted, the Romans erected a temple of Venus Verticordia, or the turner of hearts, and worshipped her with such ceremonies as they imagined would incline her to turn the hearts of the Roman women to that chastity they were in danger of forsaking.

Such was the state of public opinion and private virtue at Rome, until their extended conquests brought them in contact with the wealth, the luxury and the voluptuousness of Asia, and the boasted Roman virtue sunk rapidly under the prevailing temptations to extravagance. The men became venal, and the women corrupt. Luxurious living, and a taste for pageantry and show made men seek for wealth in public offices and employments, while the woman had no other way of indulging in this fashion than by resorting to prostitution. Such an innovation in manners quite overturned every sober plan of frugal economy, and the immoderate love of public diversions, brought a low and shameless freedom into fashion, and women contended who should bribe highest to obtain the favors of a player. Debauchery reduced fertility; but as fertility was not their object, the Roman women learned to procure abortions, that their pleasures might suffer the less interruption. At last licentiousness became too powerful to be restrained by law, and Rome sunk into an abyss of abandonment, which has scarcely a parallel in history. Lewdness and debauchery, neither afraid of shame nor punishment, became fashionable among every rank and condition of women, while chastity was ridiculed as an antiquated virtue.

The courts of monarchs have been but too frequently the seminaries of vice. At Rome, the empresses generally took the lead in this lawless indulgence, and as the example of the great is generally followed by the little, a scene of the most shameless libertinism was spread over Rome. Women danced naked on the stage, bathed promiscuously with the men, and with more than masculine effrontery, committed every sort of irregularity. Matrimony became unfashionable, and was considered a confinement and a burthen. Rome is the only country that ever furnished a

well authenticated instance of a general conspiracy among the married women to poison their husbands, that they might indulge in unrestrained libertinism.

A variety of laws were devised by Roman legislators to suppress or regulate public prostitution. Among others, it was ordained that all courtezans should take out a license from the court of the Ædiles, which they should renew every year, and that their names and the price of their favors should be written upon the doors of their houses. One would suppose that such requirements would only be complied with by the lowest and most abandoned, but impartial history has recorded that the wives and daughters of Roman knights were not ashamed to apply for these licenses, and the infection of vice was even spreading among the higher ranks.

Vistilla, a lady of the nobility, having with unparalleled effrontery appeared in public court, declared herself a prostitute, and demanded a license to exercise her trade, the Senate was alarmed, and passed laws that no woman whose father, grandfather, or husband was a Roman knight, or of any higher quality, should be allowed to take up the trade of prostitution, but these laws were of no force against the general corruption of morals. The Emperor Titus prohibited all houses of ill fame, but the prohibition was not regarded, and could not be enforced. When Severus mounted the throne, he found on the roll of untried causes, no less than three thousand prosecutions for adultery. He had formed a scheme of moral reform, but from the moment this state of things was disclosed to him he abandoned it as impossible.

At last, the religion of the Romans, like that of the Greeks, became tinged with debauchery. On this point we shall give a quotation from the historian Livy—a sad picture of Roman corruption, and one worthy of our thoughtful consideration:

"An obscure Greek came from Etruria, but brought with him none of those arts which that most accomplished people have introduced, to improve our minds and persons; a little paltry priest and fortune teller, not one that shocked the people, by publicly professing to make a gain and a trade of some religious ceremonies which he openly taught,

but he was the minister of secret rites—he had his mysteries, in which but few were at first initiated, but which were afterward communicated to men as well as women, without distinction or restraint. To these rites an entertainment of the finest wines and most exquisite dainties was added, to entice the greater numbers to become members of the society.

"When drinking had deprived them of their senses, and when the night, with the mixed company of old and young, and of men and women, had put an end to all modesty, every sort of vice began at once to be practised as every one found the means of those lusts at hand to which he was by nature most addicted. Nor were these crimes confined to one species only, the promiscuous debauchery of men and women of rank and family; but from thence issued false witnesses, false seals, false oaths, and false deeds; and even poisons and assassinations, so secret, that they could not sometimes find the bodies to bury them. Many crimes were perpetrated by fraud, many by force, which no person knew of; for amid such a scene of debauchery and slaughter, attended with the howling of the people, and the noise of trumpets and cymbals, it was impossible to hear the cries of those who were calling for assistance. At first, the extent of the city, and a willingness to endure an evil of this sort, made it pass unnoticed, but Posthumous the Consul, was at last informed of it.

"At first, their chapel was appropriated to woman only, no man being on any account admitted into it: there were three days set apart, in each year for initiation into the Bacchanalian mysteries, and the women, in their turn, were usually created priestesses. Paculla Minia Campana altered every thing as if directed by the gods to do so. She first initiated men, Menius and Herennius, her own sons, and instead of confining the time of initiation to three days in the year, she extended it to five times every month, and fixed the time in the night. By this means the sacred rites became common, the men and women made but one company, and the darkness increased their licentiousness: no wickedness, no abomination was left unpracticed. If there was any one who resented their insults, or came behind them in wickedness, he was sacrificed as a victim; nor

did they blush to glory in this as the height of their religion. The men prophesied with a fanatical tossing of their bodies, as if they were possessed—and the women, with their hair dishevelled and dressed after the manner of Bacchanals, ran to the Tiber, with burning torches, which they plunged into the water, and drew out, still in a flame. Whoever refused to join with them, or partake of their guilt, or submit to their indecencies, they bound on a machine, and hurried out of sight to some unfrequented wood, pretending that the gods had taken him. There were among them many of the first quality of both sexes; and after two years they made a rule, that no person should be initiated who was more than twenty years of age—judging that such were most likely to be seduced to their errors and submit to their debaucheries."

We have given this painful picture, that our readers may see what force is given to vice, when it has the apparent sanction of the religious sentiment; and from this prostitution of religious ideas, no faith is wholly free.

Among the nations of antiquity, by a prevalent and almost universal custom, the public women were strangers. In every nation they came from some other, and hence they were called strange women. This practice, whatever may have been its cause—and it was probably the same that prevents a woman among us from giving herself up to a shameful course of life among her own friends and relatives, was first broken through among the Romans, where women practised the trade of prostitution in their own country.

But debauchery was not the only vice of the Roman women. They were infamous for their cruelty. They witnessed the fights of wild beasts, the combats of gladiators, and were among the lookers on at those horrible spectacles, when hundreds of prisoners—criminals, and religious martyrs—were thrown into the arena to be devoured by lions and tigers.

Before the republic of Rome was contaminated by the riches which flowed to her from her conquests, Roman women were the best of wives, mothers, and citizens, and by their advice, mediation and money, they several times saved the sinking state. Even amid the general depravity which succeeded, there were not wanting instances of lofty

female virtue, but not enough to save the state from corruption, decay, and a terrible retribution, first from her own tyrants, and then from the northern barbarians.

From the corruption and profligacy which marked the decline of the Roman empire, we turn to the purer manners and morals of northern Europe. Educated by chaste mothers, and fortified in female virtue by every example around them, chastity became a fixed principle in the minds of the women of northern Europe, and daily acquired strength by the contempt with which all were treated who disgraced it; for no woman who violated her chastity could ever hope for pardon or a husband.

Tacitus, the Roman historian says: "A strict regard for the matrimonial state characterizes the Germans, and deserves our highest applause. Among them female virtue runs no hazard of being debauched by the outward objects of the senses, or of being corrupted by such social gayeties as inflame the passions; chastity once forfeited, is never forgiven; vice is not made the object of mirth and raillery, nor is fashion pleaded as an excuse for being corrupt, or for corrupting others."

Both the Germans and the Goths, were people of chaste and pure lives, who adored their women for their virtue, and carefully guarded that virtue, to render them adorable. The whole group of northern nations seems to have possessed the same characteristics. By an ancient law of Iceland, any one who kissed a woman against her inclinations was condemned to exile; and even he who obtained her consent was subjected to a fine of three marks of silver. The laws protected the women carefully from the least indecency. Among the Goths, it was unlawful for a surgeon to bleed a free woman unless in the presence of some near relation, and they fined a man who presumed even to touch a woman against her will, the fine being graduated by the quality of the woman and the part of her body subjected to such indignity. In other places, a man was fined for kissing a woman, except in sportive games, or when returned from a long journey.

The northern women, naturally chaste, proud and difficult of access by custom and law, were not to be gained but by the most absolute proofs of worth and devotion.

From every anecdote handed down to us, we are satisfied that the northern women of the early ages were chaste, frugal, and industrious, and that they were in learning, as well as virtue, superior to the men. Their faults were a want of feminine softness, an excess of pride, and a lack of humanity, characteristic of an age, when hunting and war were almost the sole business of mankind.

The virtues of the northern nations of Europe brightened, and their defects softened, under the influence of the institution of chivalry, but when chivalry began to decline, they degenerated in virtue, and Europe, in the middle ages, sank into a mixture of brutality and debauchery. The introduction of Christianity, while it destroyed the principles of morality already existing, did not at first give new ones in their place, and the transition was unfavorable to public morals, as it has happened, at first, in most countries, which have been converted to the Christian faith, or subjected to the influence of Christian nations; as with the aborigines of America from north to south, and still later the inhabitants of the South Sea islands.

In the sixth century, when the passions seem to have been divided between religion and debauchery, and the churches were equally appropriated to the prayers of the saint and the profligacy of the sinner, it was no uncommon thing to seize on a woman, carry her by force, or decoy her by fraud to the church and there detain her; nor could her relations, nor the laws rescue her from the arms of her ravisher, while he chose to keep within the walls of the sacred asylum.

The commonness of public prostitution, the little respect that was paid to the female sex, and, of course the small degree in which they deserved it, for these things generally correspond, are elucidated by a single fact from the history of the reign of Charlemagne. It was a custom then in France, for men to collect together all the public women they could find, and make them run races for the public entertainment.

Some idea may also be formed of the taste and decency of those times, from the fact that one of the favorite theatrical spectacles of the reign of Louis XI., was the Judgment of Paris, a play in which three of the most beautiful

actresses, personating the three goddesses, appeared before the youth, and the audience, in a state of nature, and submitted themselves to his, and the public judgment, for the palm of superior beauty.

Religion was by no means free from the corruption of the times. It is even doubtful whether many religions are not at times below the common standard of public morals. Be that as it may, the priesthood of many countries of Europe at this period fell into gross corruptions. Convents and monasteries were the scenes of terrible profligacy. When almost every priest gave himself up to lewdness, and publicly kept loose women about him, what could be expected from the people? The women could not escape the contagion of a general indecency of manners. The Queen of Navarre published a volume of tales, too indelicate for the ear of a courtezan, and Queen Elizabeth, of England, neither in her life nor conversation, set the purest example before her female subjects. But, by her time, the manners of Europe were becoming more polished and her morals more chaste.

There are few savage nations where female chastity is considered a virtue; in many there is a total want of delicacy among the women or jealousy among the men. Among the tribes of North American Indians, in some, the men lent their wives to each other, in others, they considered it but an act of hospitality to oblige their visitors in the same manner. It is said that among the Natchez, the refusal of such favors was considered a gross indignity, of which the women complained to their husbands or relations. Among the Hurons, voluntary prostitution was not attended with the least disgrace. Don Juan de Ulloa reports that among the ancient Peruvians, female virtue was so little regarded, that they were preferred for wives who had given evidence of the contrary, and men considered themselves imposed upon in the marriage relation by that virtue which among us is regarded as indispensable. The same is said to be the case in Thibet, and in some of the South Sea Islands.

In Brazil, among the natives, their females were offered to foreign visitors, either as a rite of hospitality, or for some reward; in either case, a proof of the light estimate

placed upon female virtue; and the same custom obtains in Pegu, Siam, Cochin-China, Cambodia, on the Coast of Guinea, and in most of the groups of Polynesia. Indeed, the inhabitants of these islands do not appear to have the remotest idea that chastity is a virtue, or licentiousness a vice. If the women are true to their husbands, it is from habit and inclination, and not at all from the force of opinion, custom, or law. In the Marquesas Islands, where the female population is small, the custom is for each woman to have two special husbands; but, constancy and jealousy are alike unknown.

The women of savage nations generally partake of the virtues and vices of the men—seeming to have both in excess. They are more hospitable to strangers, and more cruel to enemies. The squaws of the North American Indians exceed the warriors in the tortures they inflict on their unhappy prisoners. In savage countries, where men require chastity of their wives, they are faithful and inviolable. Bound to men by the ties of affection and friendship, they are attached and devoted; and, though oppressed and enslaved, they retain their fidelity to the most brutal masters.

Among the various nations of Africa, there is a wide difference of manners and character. The female Hottentots, without having any claim to delicacy, are simple, inoffensive, chaste, and submissive to their husbands. The women of the banks of the Niger are described as modest, affable, and faithful, with an air of innocence in their looks and language, which gives a beauty to their whole deportment. On the banks of the Gambia, all this is reversed, and, though the women put on an appearance of modesty, they take every opportunity to transgress its requirements.

It is difficult to account for these striking differences in the manners and dispositions of the various tribes of negroes; but we may suppose that each tribe is descended from a single individual, and partakes of his good or bad qualities. If we suppose that in a lawless age, a cruel and licentious man, whose passions run riot, should become the father of a tribe, we might expect his children to inherit his qualities and follow his example; and the same if the progenitor of a nation were a mild, pure, and upright man.

It is certain that these nations have had no choice in forming their own characters, and that circumstances have governed their formation. What so likely to influence them as the circumstances we have mentioned?

There is a curious circumstance in the history of Iceland, which shows the influence of law, or rather, of public opinion, on morals. A plague having swept off a large portion of the population, the King of Denmark, in order to people it more rapidly, published a decree, that, for a certain term of years, no female should be subjected to the least disgrace for having illegitimate children. The result was, such an increase of the population, that the ordinance was suspended before half its time had expired; yet Iceland has ever been one of the most virtuous countries in the world. We may easily imagine, from this example, how far the precepts of an honored teacher, or the laws and examples of a chieftain, might form the morals of a barbarous African nation.

Asia opens a wide field for research and speculation. We have the vast ancient empires of China and Japan, the populous nations of India, the wild hordes of Tartary, the various tribes of Siberia, the ancient empire of Persia, and the comparatively modern one of Turkey. All these countries have points of resemblance, yet they all differ more or less in those circumstances which form the character of woman.

There is one grand feature pervading all oriental life. It is the patriarchal character of all its institutions—from Turkey to Japan, reverence and submission to the parental authority is the universal law. It is the same under the religions of Fo, of Brahma, and of Mahomet. In this elevation of the family authority, is to be found the key of all oriental virtues.

The women of Japan and of China are celebrated for their delicacy. It is manifested in their dress, their manners, and their language, and if they are carefully guarded by their parents, relatives, or husbands, this is so much a habit, and is so far considered a right, that a man who subjected his wife or daughter to temptation would be open to the severest censures. The freedom of the west would be thought disgraceful.

It is the pride and glory of a man to preserve the purity of his family; but there is no lack, either in Japan or China of female prostitutes. In fact, in proportion as the virtue of women generally is guarded, seems to be the necessity for this degraded class; so that while the rich indulge themselves with a plurality of wives and female slaves, which are easily purchased, there are not wanting vast numbers of women who belong to the public, as the inmates of the harems belong to their lords.

The same distinction is to be made in regard to the women of India, the great mass of whom are constant and truthful, while there are everywhere large bodies of women who are directly the reverse—who have been educated and dedicated to lives of sensuality.

In Hindostan, at all the public festivals, it is usual to send to the nearest temple for a band of dancing girls or Bayaderes, who sing and dance before the company. They act comedies in the open air, by torchlight, the usual subject being love and gallantry. These girls are educated by the priesthood, are attached to the service of the temples, to whose support they contribute, and there are never wanting a sufficient number for the use of the public, to which they are so devoted, that they seem to have made vows of unchastity; for according to their institutes they are bound to refuse none who come up to their price, which is governed by their degree of beauty and accomplishments. These females live in communities or bands, each under the direction of some superannuated female of the same profession, from whom they receive a regular training in all the arts of pleasing.

They execute love scenes, and characteristic dances with admirable expression, and by their beauty, grace, and lascivious arts, never fail of inspiring voluptuous ideas in the spectator. Their dress is the most splendid and alluring that can be imagined.

Religion, which should be the basis of virtue, has been in almost every country the pander to vice. We have seen that this was the case in ancient nations; we find the same true in modern times. And this is not confined to any creed or sect. In India, beautiful girls are devoted to the priesthood, or sell their charms to the public, for the

benefit of their protectors the priests. This is not all.—There is through the east a class of begging fakirs, something like the monks of Christendom, who wander about, levying contributions on honest people, by their pretensions to superior sanctity. Some of these vagabonds are so holy, that they go entirely naked, and teach that they are past committing any sin, and otherwise virtuous women are so fooled and infatuated by these pretensions, that they consider it an honor, instead of a crime to submit to the embraces of these imposters.

The prayers of these fakirs are considered as an effectual cure for barrenness, and as the want of children is the greatest curse to women in oriental countries, the services of these holy men are in great demand. Even eastern jealousy is no match for fanaticism, for no husband dares to cross the threshold of his wife's apartment when he sees a fakir's slipper at the door.

In southern India there are whole tribes among whom chastity is not considered a virtue—what may be their character in other respects we have no information. On the other hand, the Brahmins, who marry young and to but one wife, are examples of chastity and fidelity. The general character of the women of India is amiable and beautiful.

The women of central and northern Asia, vary in character and conduct, according to circumstances, and often by inexplicable differences. The females of the cold north-eastern corner of Asia, are said to indulge themselves in an extravagance of licentiousness, while some of the neighboring tribes seem to be scarcely possessed of human passions. Of these obscure and wandering tribes we have treated at some length in former portions of this work.

The women of south-western, or Mahomedan Asia, possess the same general characteristics that belong to the east. Their religion, laws and institutions, especially the patriarchal institution of which we have spoken, form their minds and characters upon the model of oriental perfection, which is respect and submission in youth, and an affectionate authority over their children in age. There are various opinions among European writers respecting the chastity, or rather the fidelity of Turkish women. Some tra-

vellers give them credit for a greater degree of virtue than the women of any christian country, while others say that in spite of their seclusion, they have abundant opportunities for intrigue, which they do not hesitate to improve.

Mr. Urquehart, in his "Spirit of the East," gives, as from the lips of a Turkish lady, the following account of the condition and character of the oriental women:

"In what," says Fatme Hanum, "is our position inferior to that of the men? If we do not mix in their common society, they do not mix in ours; and the loss is assuredly on their side. A husband labors to gain his fortune—his wife to spend it. A woman shares in all the advantages, privileges and honors of her husband's state, and even with more splendor than that which himself enjoys. Is he rich, and has he his selamlik (reception room,) crowded with attendants? Her apartments are no less thronged, and she is no less observed and waited upon. Is he a vizier? does he receive the visits of the grandees of the empire? His wife receives the ladies of the grandees, and his patronage is dispensed by her through her female friends. Does a husband attend the levee of his sovereign? so does his wife; and moreover she pays her court to the various sultans and caduns of the palace, whose favor a grandee can only arrive at through his wife.

"A Turkish lady is independent of the political dangers that assail her husband, except through him. Her life, her person, her property, even her establishment is sacred and secure. Her tongue is free and uncontrolled; and neither husband, pasha, nor sultan, could dare to interfere with its use.

"If the husband has the faculty of divorcing his wife, the wife also can divorce the husband; and the mother of a son is absolute mistress.

"The women have as much freedom as the men, and much more enjoyment in excursions, parties of pleasure, visiting, shopping, and going to the bath.

"A woman's property is as secure as that of a man. A wife's fortune is her own, and does not, as amongst you, become the property of her husband.

"The women receive as much and the same education as the men.".

This is the bright side of the case, as given by a party concerned, and as all the laws of Mahomedan countries are based upon the Koran, this may answer for a description of the circumstances which affect the character of women in all Mahomedan countries. On the other hand we have the custom of polygamy, not so common as many suppose, and the purchase of Georgian and Circassian slaves, a luxury in which the rich only can indulge.

From these facts we must make up our estimate of the oriental female character.

We come now to the women of christendom—so termed, by which we mean the various countries of Europe, and of European descent on the American Continent. It is in these countries that the character of woman, according to our notions, has obtained its highest development; but we must never forget how much our judgments may be warped by our prejudices in favor of our own systems of civilization and religion. Even our standard of female character may be called in question, and even severely reprobated.

In describing the character and conduct of the women of christendom, in our own times, we shall be under the necessity of dividing them into various groups, as Northern Europe, consisting of Holland, Germany, Denmark, Sweden, Norway: Eastern Europe, consisting of Russia, Poland, Hungary, &c; the Spanish race, in Spain, and the American nations which have sprung from her; while France, Italy, Great Britain and the United States will claim our separate attention.

The women of Northern Europe retain, to a great extent, the character and virtues of their ancestry. Less warm and impulsive than their southern neighbors, they preserve a prudence of demeanor, and chastity of conduct. Industrious, frugal, of pure tastes, and simple modes of life, the women of these countries command our respect and admiration. The domestic virtues are everywhere cultivated; and they are good daughters, good wives, and good mothers. The northern commercial and manufacturing cities are not indeed free from licentiousness; but even that is regulated with a singular regard to decency, economy and safety.

In Holland, and, to some extent, through Northern Eu-

rope, the ceremony of marriage is looked upon as a needful, though subordinate affair; and it is no discredit to have it performed some time after the connubial union has been consummated: but, this is one of those things upon which notions of morality so widely differ.

Sir William Temple draws a curious character of the Dutch, which we in part transcribe. He says:—

"All appetites and passions run lower and cooler here than in any other country, avarice excepted. Quarrels are very rare, revenge seldom heard of, and jealousy scarcely ever known. Their tempers are not airy enough for joy, nor any unusual strain of pleasant humor, nor warm for love. The married women have the whole care and management of their domestic affairs, and live generally in good fame—a certain sort of chastity being hereditary to them."

The women of Holland are notable housewives, proverbial for their industry and love of acquiring money; and it is but natural that their matches should be made from prudential motives rather than the impulses of passion or the refinement of sentiment.

The women of Denmark, Norway, and Sweden, are modest and reserved in their demeanor, with little sentiment or passion, but full of kindness and sincerity, and extremely industrious, laboring in the severest employments.

Russia is a country so recently emerged from barbarism, made up of so many different tribes, and exhibiting such a compound of Oriental and European manners, that it is difficult to form a general opinion of the character of its inhabitants. It appears to us, that the Russian women have more of the fire of passion than those of Germany, Sweden, &c.; and travellers inform us, that among the upper classes, the marriage tie is but little regarded. Among the common people, the virtues of good housewifery are more regarded than beauty or accomplishments. A French writer has said, that of all countries, except France, it is, perhaps, the most agreeable to be a woman in Russia. When we consider the condition of women in France, we shall better understand what is meant by the enviable state of those in Russia.

The Germans, inhabiting Central Europe, partake of the

characteristics of the surrounding nations. They are less lively than the French, have less passion than the Italians or Poles, and less phlegm than the people of Holland. They have great purity of sentiment, depth of passion, and frankness of demeanor. But, it is not necessary that we should here enter into a special exposition of moralities; and this will be better done in the conclusion of this portion of our subject.

A country cannot be judged of rightly by its capital; yet, from the propensity in the lower classes to imitate the higher, especially in Europe, where such distinctions are acknowledged, the metropolis of any country is likely, after a time, to give a tone to the manners of the whole population. By this rule, the morals of Vienna cannot but have an unfavorable effect upon those of Austria. If we can rely upon the accounts of English tourists, Vienna is one of the most immoral cities in Europe. Courtezans of all ranks frequent places of amusement, and mix freely in good society; kept mistresses invite diplomatists to dinner; and the noble and virtuous freely tolerate the society of the most depraved; women, married and single, are as free in their conduct as in Poland, with mercenary motives; mothers do not scruple to sell their daughters; and grandees keep their harems of beauties. Such is the picture drawn by a recent English traveller; but, if we analyze it, we may find, that with less hypocrisy and pretence, there is nothing worse here than can be found in London, where noblemen keep harems in the houses of their friends; where mothers sell their daughters to the prostitution of a loveless marriage; where mercenary motives induce thousands of women to submit to the embraces of hated husbands; and where good society is not free from courtezans in reality, whatever they may be in reputation.

Munich, in Bavaria, is as free in its morals and manners as Vienna; and our evidence is the fact, that there are more illegitimate children, than those born in wedlock.

There is one institution in Vienna, of so peculiar a character, and so illustrative of the morals and feelings of the people, that its description comes naturally into this portion of our subject. Most countries in Europe have foundling hospitals—benevolent institutions which receive and

provide for unfathered children. But the Municipal Government of Vienna has gone further than this. It has provided an asylum where a woman can go, without being seen by any but a nurse and physician, and without being known to them; where all that is required is, that she should place her name, enclosed in a sealed envelope, in a box, so that, in case she dies in child-birth, her friends can be informed of her fate. Except in this case, her name and station, everything in regard to her is a profound secret; and when she has recovered, she is at liberty to depart, leaving her child in charge of the institution.

We may be astonished at the existence of such an establishment; but it is questionable whether it is really any worse than the patronage of abortionists, infanticide, and the exposure of infants in the public streets, of which there are so many examples in all our great cities.

The women of Tyrol and Switzerland are gentle, modest, affectionate, and faithful. Unrestrained in their inclinations—not forced to marry from motives of interest—they are early united to the husbands of their choice, and, sha ring their labors and hardships, they live with them peaceful and happy. The young people become acquainted with each other in their walks or rustic amusements, and, when they have once taken each other by the hand, in pledge of mutual affection, every other man and woman in the world are for ever excluded from their thoughts of love. The Swiss girls have unrestrained freedom, but they have no motive for illicit amours. Their manners are simple and patriarchal. They marry at a very early age. Not long since, there were six women in one canton, whose granddaughters were grandmothers.

Judged by the standard of English or American morality, as morality is professed, if not practised, in both countries, the women of Italy would stand very low in our estimation: judged by a more lenient code, they would be pronounced amiable, and even virtuous. Educated in convents, the women of the higher classes are brought up in complete ignorance of the customs of society; and in this ignorance they are married by their parents or relations, in such a way as to secure them a proper establishment. In the same way, in all ranks, young females are carefully guarded

and early provided for; but, the fervent passions of that sunny clime demand some compensation for this restraint; and love, if it is shut out of the female heart before marriage, finds its way there afterward; and the husband has scarcely a fair chance of being the object of the wife's affection.

In this state of things, there has grown up a system of manners and morals of a very peculiar character. Marriage, as a matter of business and establishment, is respected in all its formalities; while love—the sentiment and romance of the heart—is also provided for; and each married lady, besides her husband in law, may have also her husband in fact—her *amoroso*, her *cicisbeo*, her *cavalier servente*—who attends her on all occasions, is a constant visitor, or even one of the family, the fast friend of the husband, and the acknowledged lover of the lady.

This state of things grows directly out of the circumstances in which the warm-hearted, passionate, and impetuous women of Italy are placed. It could not be otherwise, with made-up and mercenary marriages; and wherever these exist, there will be found similar compensations, if there be passion enough in the women to demand them.

The character of Italian women is naturally very noble and truthful. They are generous, frank, and cordial; full of courage, zeal, and devotion. There are exceptions to this; and there are not wanting women of an abandoned, treacherous, and mercenary character: but this is not the best and truest character of the nation.

Perhaps no writer of English has had better opportunities of knowing the Italians than Lord Byron. He lived long in Italy, and became intimately acquainted with the character and customs of the people, and of these he has written with great frankness in his letters to Mr. Moore, Mr. Murray, and others. Of Milan his lordship writes:

"The state of morals in these parts is in some sort lax. A mother and son were pointed out at the theatre as being pronounced by the Milanese world to be of the Theban dynasty—but this was all. The narrator (one of the first men in Milan,) did not seem to be sufficiently scandalized by the taste or the tie."

The intimation conveyed in this passage is of a strange

degree of toleration to the most monstrous connections, as if it were no affair of any but the parties themselves. Of Venice he says:

"The general state of morals here is much the same as in the Doges' time. A woman is virtuous, according to the code, who limits herself to her husband and one lover; those who have two, three, or more, are a little *wild;* but it is only those who are indiscriminately diffuse, or form a low connection, who are considered as overstepping the modesty of marriage. In Venice, the nobility have a trick of marrying with singers and dancers; and, truth to say, the women of their own order are by no means handsome; but the general race—the women of the second and other orders, the wives of the merchants and proprietors, and untitled gentry—are mostly *bel sangue*, and it is with them that the more amatory connexions are usually formed. There are also instances of stupendous constancy. I knew a woman of fifty who never had but one lover—who, dying early, she became devout, renouncing all but her husband. She piques herself, as may be presumed, upon this miraculous fidelity, talking of it occasionally with a species of misplaced morality, which is rather amusing. There is no convincing a woman here that she is in the smallest degree deviating from the rule of right, or the fitness of things, in having an *amoroso*. The great sin seems to lie in concealing it, or in having more than one—that is, unless such an extension of the prerogative is understood and approved of by the prior claimant."

In another letter he says: "The Italian ethics are the most singular ever met with. The perversion, not only of action, but of reasoning, is singular in the women. It is not that they do not consider the thing itself as wrong, and very wrong, but *love*, the *sentiment* of love, is not merely an excuse for it, but makes it an *actual virtue*, provided it is disinterested, and not a *caprice*, and is confined to one object. They have awful notions of constancy; for I have seen some ancient figures of eighty pointed out as *amorosi* of forty, fifty, and sixty years' standing. I can't say I have ever seen a husband and wife so coupled."

He writes of Ravenna: "But it is a dreadfully moral place, for you must not look at any body's wife except your

neighbor's—if you go to the next door but one you are scolded, and presumed to be perfidious. And then a *relazione* or *amicizia* seems to be a regular affair of from five to fifteen years, at which period, if there occur a widowhood, it finishes by a *sposalizio;* and in the meantime, it has so many rules of its own that it is not much better. A man actually becomes a piece of female property—they wont let their *serventi* marry until there is a vacancy for themselves. I know two instances of this in one family here."

Of Italian society in general he writes: "Their moral is not your moral; their life is not your life; you would not understand it; it is not English, nor French, nor German, which you would all understand. The conventual education, the cavalier servitude, the habits of thought and living are so entirely different, and the difference becomes so much more striking, the more you live intimately with them, that I know not how to make you comprehend a people, who are at once temperate and profligate, serious in their characters, and buffoons in their amusements, capable of impressions and passions which are at once *sudden* and *durable*, what you find in no other nation, and who actually have no society, what we would call so, as you may see by their comedies.

"I should know something of the matter, having had a pretty general experience among their women, from the fisherman's wife up to the Nobil Dama whom I serve. Their system has its rules, and its fitnesses, and its decorums, so as to be reduced to a kind of discipline or game at hearts, which admits of few deviations, unless you wish to lose it. They are extremely tenacious, and jealous as furies, not permitting their lovers even to marry if they can help it, and keeping them always close to them in public as in private, whenever they can. In short, they transfer marriage to adultery, and strike the *not* out of that commandment. The reason is that they marry for their parents and love for themselves. They exact fidelity from a lover as a debt of honor, while they pay the husband as a tradesman, that is, not at all. You hear a person's character canvassed, not as depending on their conduct to their husbands or wives, but to their mistress or lover. It is to

be observed that while they do all this, the greatest outward respect is to be paid to the husbands, not only by the ladies, but by their *serventi*—particularly if the husband serves no one himself, which is not often the case, however; so that you would often suppose them relations, the *serventi* making the figure of one adopted into the family. Sometimes the ladies run a little restive, and elope, or divide or make a scene; but this is at starting, generally, when they know no better, or when they fall in love with a foreigner, or some such anomaly, and is always reckoned unnecessary and extravagant."

The notorious affair of Lord Byron with the young Countess Guichioli, is an illustration of all he has said of Italian morals. She was a beautiful girl of twenty, just married to an old Italian noble of sixty, his third wife. Byron's passion for her saved his life; and it met with no opposition from the husband, her relatives, or the public. The Count treated him with hospitality, and often took him to ride in a coach and six. The father and other relatives of the Countess were the friends of Byron, and when the Count got angry at being entirely deprived of his wife's society, they took part with the lovers, against the husband. Had Byron been an Italian these difficulties would probably have been avoided, and all parties would have lived together in harmony, for though love is as exclusive in Italy as elsewhere, marriage is not considered any interference with the sentiment. It is an established condition for which an allowance is to be made. This state of things exists in all civilized countries to a greater or less extent. It is so in New York, in London, and in Paris, but it is in Italy that it is reduced to a system.

The morality of an Italian woman, would seem to consist in her sincerity, and in being as true to herself as circumstances will admit. There are not wanting instances of matrimonial fidelity, in our sense of the term, but these cases are where the marriage has been from love, or where love has been the result of marriage—in a word, where the husband and the lover are combined in one. In this case, though ladies may formally allow the attentions of a *cavalier servente*, they are not the less constant to the real object of their affections.

The Spanish character bears more resemblance to the Italian, but it has more gravity, and dignity. The Spaniards have none of the harlequin gayety, which at times distinguishes the people of Italy.

Spain is a country of warm and violent passions, but it is also one of established decorums, and these two circumstances have caused travellers to give the most opposite accounts of Spanish morals.

Lord Byron, whom we have quoted so largely in regard to Italy, resided but for a short period in Spain. In one of his letters, he says:

"Cadiz is a complete Cythera. The Spanish women are all alike, their education the same. The wife of a duke is, in information, as the wife of a peasant,—the wife of a peasant, in manner, equal to a duchess. Certainly, they are fascinating; but their minds have only one idea, and the business of their lives is intrigue."

Writing of the same city to his mother, Lord Byron says:

"I beg leave to observe that intrigue here is the business of life: when a woman marries she throws off all restraint, but I believe their conduct is chaste enough before. If you make a proposal, which in England would bring a box on the ear from the meekest of virgins, to a Spanish girl, she thanks you for the honor you intend her, and replies, 'wait till I am married, and I shall be too happy.' This is literally and strictly true."

Col. Joseph D. Hart, of New York, in his curious work entitled the Romance of Yachting, entirely and emphatically contradicts this; and asserts that the Spanish woman is the model of female virtue, and that, in all his residence in Spain, he never saw an exception.

We must find a medium between this unqualified praise and censure. Spain has long been characterized, by her own, as well as other writers, as a country of passion and intrigue. Formerly, the Spaniards were notorious for their jealousy, and for the measures they took to insure female chastity. Young girls were carefully guarded, and educated in convents, and wives were kept under lock and key, or the constant surveillance of old women, called duennas. But these difficulties could have only served to excite passion, and stimulate enterprise.

Of late years Spanish jealousy has much relaxed in its vigilance. The higher classes have gradually imitated the freedom of France, and the license of Italy. The Spanish lady may have her cortejo, as well as the Italian her cicisbeo. It is Spanish etiquette, for gentlemen to make love to every woman with whom they have the opportunity, and a Spanish lady of rank has said that she would heartily despise the man, who, having a proper opportunity, did not strenuously solicit every favor she could grant. Every Spanish woman reckons this as a tribute due to her charms; and though she may be far from granting all the favors a man can ask, she is not the less affronted if he does not ask them.

The dignity, pride, and set decorums of Spanish manners, conceal their passions and gallantries from the eye of a stranger; but the very precautions made use of in all Spanish countries, to preserve the chastity of unmarried females, and the license now granted to the married, as well as the means formerly used to restrain them, prove that it is a race of violent passions, which, though restrained within the boundaries of custom, cannot be wholly controlled. The freedom with which young people associate together in northern countries, is unknown in Spain or any of her colonies. The simple fact of a young man and woman having been alone together, is considered as proof positive of immorality—for they do not seem to consider it possible that they should forego an opportunity. This single circumstance is as good as a volume on Spanish morality. It may be expressed in one word: Passion is strong—and there is no sentiment but that of love, strong enough to control it—nor always that.

France is a country of gaiety, of sentiment, and of passion. Its morality is the result of this combination, and of the influences of religion and law. Marriages among the higher classes are made by the parents, as a matter of interest, and are made indissoluble. The result is inevitable. Not being the real marriages which spring from mutual love, and being felt as a galling chain from which there is no relief, they have come to be considered as a mere business connection, which leaves the hearts of both parties entirely free. Consequently, the French people indulge in their

gaieties, cherish their sentiments, and gratify their passions, quite irrespective of the bond of matrimony.

Among the higher classes of French society, a man and wife who have met but once before marriage, are extremely civil to each other, live in separate apartments, have each their own servants, and pursue their separate pleasures. The husband does not interfere with the engagements of the wife, nor she with the pleasures of the husband. This is the rule in France, so far as manners are influenced by the circumstances we have mentioned.

Doubtless there are love-matches in France, as elsewhere, especially among the middle and lower classes; and wherever these exist, they produce their natural effect of mutual fidelity and happiness; but the general customs of the nation are opposed to these moralities—and their code, because less controlled by sentiment and passion, is lighter than that of Italy.

The great feature of French morals is the separation of love from marriage—because marriage was first separated from love. The Courts of Love—held by noble ladies in the twelfth century—decided many subtle questions; and the code they established, shows the moral sentiments which were entertained at that distant period. We copy some of the articles of this code, which was referred to in settling all disputes upon these delicate matters:—

"The allegation of matrimony is not a lawful excuse against love."

"A love, published to the world, cannot last long."

"There is no doubt but that one man may love two women, or one woman two men."

On the question, "Can true love exist between married persons?" the Court—composed of the most noble ladies in France, presided over by the Countess of Champaign—gave the following decree:

"We assert, by this decree, that love cannot extend its power over a married couple; for lovers grant each other all, mutually and gratuitously, without being constrained by any motive of necessity; whereas the married are forced by duty to yield their will, and to refuse each other nothing.

"Let this judgment—which we have rendered with much

care and thought, and according to the advices of many ladies—be henceforth considered as a constant and irrefragible truth.

"Given in the year 1174, the third day of the calendar of May, Indiction VII."

This decree refers evidently to the made-up, constrained, and mercenary marriages of the law and the church; for it has no application to the true marriage of love, which lasts no longer than the sentiment which makes it. Two people are really married, when they are one in love; when that condition ceases, the real marriage is at an end; the matrimony which continues is a false and tyrannical bond, which is the evident cause of much of the immorality of French manners. The false marriages are perpetually clashing with the true ones, producing an everlasting clangor of discordant tastes, sympathies, and passions, which those light-hearted and philosophical people bear with a far better grace than could be reasonably expected.

France has not been wanting in indignant protests against the mercenary legal marriages which are the cause of this immorality, and the indissolubleness of the tie which makes a false union perpetual. A late writer has said:

"It is a much greater offence against decency to go to bed with a man whom one has seen but twice, after a few words said by the priest, than to yield, in spite of one's self, to a man whom one has adored for two years." The same writer says:

"I go to witness this afternoon a family festival, where men who are reputed gentlemen, who belong to respectable society, congratulate a beautiful, accomplished, and virtuous young lady, upon her approaching happiness in becoming the wife of a sickly, repulsive, vulgar, imbecile, but rich old man, whom she saw yesterday for the third time at the signing of the marriage contract.

"Such things are the infamy of our social condition; and if anything can add to it, it is the cruel scorn with which this same society treats the least imprudence of a poor, young, loving girl."

These mercenary and indissoluble marriages have made matrimonial inconstancy in France the rule, rather than the exception, and have multiplied the number of persons

who live together without any legal tie, as they have lowered the whole moral tone of society.

Let it not be understood that French women are deficient in virtue, even in affairs of the heart. Circumstances have made for them a code of morals which differs from our own; but all morality consists in being true to the impulses of uncontaminated nature—and to these, French women are not more false than their neighbors. Those impulses may be of a somewhat different character; and this does not alter the amount, but the nature of their morality.

There are no more polite, amiable, and obliging women in the world, than those of France. As daughters, they are models of docility; as wives, they carefully observe the established proprieties; as women of society, they are polished, elegant, and *spirituelle;* in business, they are active, competent, and faithful; in dress and fashion, they are the chosen models of the civilized world; and though devoted to pleasure and gaiety, they are at the same time profound philosophers, earnest philanthropists, and adroit politicians. There is no country where women have so much to do with business, or so much influence upon public affairs. There is no country where the sexes, in regard to the most important matters, are so nearly upon an equality.

Of the amiable characteristics of the women of French society, an author of the last century gives the following agreeable picture:

"It is the property of real and unaffected politeness to banish all the stiffness, and throw aside those airs of reserve, which in every country appear more conspicuous, as the inhabitants approach more toward barbarism. In no country does this politeness manifest itself more than in France, where the company of the women is accessible to every man who can recommend himself by his dress and by his address. To affectation and prudery the French women are equally strangers. Easy and unaffected in their persons and manners, their politeness has so much the appearance of nature, that one would almost believe no part of it to be the effect of art. An air of sprightliness and gaiety sits perpetually on their countenances, and their whole deportment seems to indicate that their only busi-

ness is to strew the path of life with flowers. Persuasion hangs upon their lips—and though their volubility of tongue is so indefatigable, so soft is their accent, so lively their expression, so various their attitudes, that they fix the attention for hours together on a tale of nothing.

"The peculiar province of beauty is to captivate at the first sight, and to retain the captive in chains only for the short time that is necessary to discover that they were forged by beauty alone. The French women in general, not being remarkable for beauty, seldom jump into the affections of a man all at once, but gain upon him by degrees, and practice every female art to retain him in their service as long as inclination or convenience shall dictate; but the wind, or the fashions which she follows, are hardly more inconstant than a French lady's mind: her sole joy is in the number of her admirers, and her sole pride in changing them as often as possible: over the whole of them she exercises the most absolute power, and they are zealously attentive even to prevent her wishes."

We by no means endorse, to its full extent, our author's opinions. Events have shown, that the women of France, under an air of gaiety and volatility, may display traits of constancy and heroism which the world can scarcely parallel.

The character of woman, as developed in the great Anglo Saxon, or, as some think, more properly Anglo Norman race, in Great Britain and her dependencies, and in the United States of America, is a subject of great difficulty. We cannot easily lay aside our prejudices, or form proper opinions of the characters and conduct of those with whom we are intimately connected. We are liable to exaggerate both their faults and their virtues.

The ideal character of the English woman is a very lovely one, and those who approach to this ideal standard are worthy of all our admiration. She is free and pure, delicate and brave, tender and strong, full of love for her husband, her children and friends, and of irreproachable constancy and chastity. This character is often realized among the educated classes of Great Britain, and more widely perhaps in the United States. If the female character is not developed in the perfection of virtue, it is not for

the want of high standards of excellence. Our literature is full of them.

But we are not studying beau ideals of character; it is our duty to examine the existing realities; and in doing so we shall glance at English life, and then take a more careful survey of our own.

English women of the higher ranks have been considered models of womanly beauty and cultivation, and there is no doubt that many of them possess the most amiable and excellent characteristics. An English daughter is devoted to her parents; an English sister loves her brothers with the fondest affection, and makes the greatest sacrifices for their happiness; an English wife, from love of home and its comforts, from inclination and from duty, gives up her life to the happiness and welfare of her family. But nature is everywhere the same, and the passions, however they may be controlled, cannot be suppressed; and though the code of English morals is very severe, though the woman who offends is proscribed and excommunicated, the records of English society are full of irregularities, occurring in every sphere of life.

On the continent of Europe, affairs of gallantry make no disturbance in society: but, in England, where the recognised standard of morals is higher, or at least more severe, the violations of the code make more scandal and disturbance. There may be few, compared with the whole number of the people, but there are enough to furnish a perpetual feast for the censorious, and to occupy to a considerable extent the courts of law and the columns of the newspapers. Suits of damages for criminal conversation are of no rare occurrence, in the higher walks of English life; and the instances of matrimonial unfaithfulness are far more common than one conversant with English notions of morality would be apt to imagine.

Where life is highly artificial, where marriages are mercenary, as they are to a great extent among the nobility and gentry, the passions will often break over the prescribed bonds of custom and religion, and some women of the highest rank and fashion have set scandal at defiance and laughed at character. The courts of English monarchs have in several instances been very far from affording a

proper example to the aristocracy. That of Charles the Second was filled with his mistresses, and the irregularities of George the Fourth did much to lower the tone of moral sentiment, throughout every rank of society.

The women of England differ from those of France in the seriousness of their amours. With a French woman, a love affair is an amusement, a pastime. She enters into it with spirit, it is carried on with discretion, and it is, very likely, soon over; but with an English woman of character, the same kind of affair is a matter of life and death. She is fully absorbed in her passion, and ready to sacrifice everything to its enjoyment; and she demands of her lover the same absorption and the same abandonment. That which would be but a passing scandal at Paris, at London would be an elopement, a suit for breach of promise, and a divorce.

In the middle ranks of English society there is more purity of morals than among the high aristocracy, because there is more freedom for the affections, and less temptation. The English idea of comfort is a great conservator of morality. There is so much in having home, family and society, that women prefer great sacrifices of their affections to losing what is so essential to their comfort.

Among the lower classes in England, there exists a profligacy of morals which seems to be the growth of their desperate condition. Deprived of the enjoyments of wealth and the comforts of competence, sinking year after year into a poverty from which there seems to be no relief, these poor people abandon themselves, with desperation, to drunkenness and licentiousness. The conservative influences which surround the upper and middle classes are unfelt, and debauchery goes hand in hand with poverty and ignorance.

Still the women of England, generally, are of a very lovely character. They are kind, gentle and benevolent. They are never wearied in rendering good offices to their friends and to the unfortunate. Their expansive philanthropy finds subjects for its exercise all over the globe, and it is only to be feared that while they are trying to benefit the inhabitants of distant countries, they sometimes overlook the millions of poor wretches around them. Probably

no country in the world has shown more examples of female virtue, magnanimity and heroism.

The women of Ireland have a gayety, frankness, and cordiality of temper, that renders them very charming. Though warm and passionate, they are constant and chaste; for the religious sentiment is a check upon their passions, and they generally marry young, and are little influenced by mercenary considerations. Young couples marry with little foresight or care for the future. They hold that two people eat no more when they are together than when they are separate, while there is in many respects a real economy, as of room, fire and bedding.

The Scotch women are naturally proud and heroic, very patriotic, and attached to their ancient usages. The romances and songs of Scotland have made us familiar with all the beauties of their character.

The population of the United States combines in a remarkable degree the best characters of the English, Scotch, Irish, Dutch and German races. In various portions of the country, one or another of these races predominates, but all have had one influence upon the formation of character. There is no country where the great mass of females are so well educated, where they are allowed such entire freedom, and where they are treated with such respectful consideration. As a general rule, girls mix freely in society before marriage, they have the best opportunities of becoming acquainted with the other sex, and it is seldom that any will but their own is consulted in their marriages. The consequence of this general freedom, is as general a fidelity.

The exceptions to the general rule of chastity before marriage, and fidelity afterwards, are very rare, in the ratio of the whole population. In large cities there are influences which tend somewhat to the development of licentiousness, but even in these a vast majority of women are truly virtuous, while in all the qualities which adorn the female character, the women of America have no superiors.

The freedom with which young girls mingle in society in this country, and the unconstrained manner in which they receive the visits of their admirers has excited the amazement of foreigners; but it is highly creditable to

the female character tha all this freedom of unrestricted intercourse, instead of leading to any immorality has only confirmed American women in the pride of self-relying virtue.

It is true that in some parts of the country this freedom has been, and probably still is, carried to an extraordinary degree. But a few years ago, in some parts of New England, in Pennsylvania, and perhaps in other sections, young people were not only left alone to do their courting, at night, but it was a custom for them to go to bed together; and this was done, and for aught we know may still be, not only without the idea of any impropriety, but without any violation of chastity. Fifty years ago this custom was universal in some of the most moral portions of New England, and we cannot learn that they were any the less moral on that account: on the contrary there is reason to believe that as our people have become more fastidious in appearances, they have not become more correct in their conduct. The existence and prevalence of this custom, with the fact that it was connected with an almost universal chastity, is the best proof of the strength of that virtue in American women. There were, without doubt many instances in which the marriage ceremony was delayed somewhat out of its proper order, as there still are, but these cases are comparatively rare, and when they do occur, there is little mischief done, and parties are comforted with the reflection that "all's well that ends well."

Throughout American society, the offences against morality, on the part of the female sex, are comparatively rare. In some of the States, there are penal statutes for the protection of chastity or the punishment of seduction and adultery. In some, the latter offence is punished as a felony; in other States, offenders are only liable to a civil action of damages. It is to be tested whether penal statutes can suppress the irregular manifestations of amativeness.

In a country where there is little difficulty in obtaining a respectable livelihood—where there are no wide distinctions of rank and position—where young people of both sexes associate freely together, and nearly every marriage is a love-match—there would seem to be few temptations

to licentiousness; still, in every community more or less exists; and in our cities, though the proportion may not be much greater than in the country, the aggregate amount has a formidable appearance. It may be interesting to the moralist and the philosopher to find the reasons for the existence of this exceptional amount of immorality.

In all our large cities, and connected with the various departments of commerce, there is a large surplus population, of travellers for business and pleasure, seafaring men, and adventurers, wifeless and homeless, whose passions seek their gratification in illicit amours, and in houses of prostitution. There are a certain number of women who have been reduced by poverty to the desperation of selling themselves; who have been abandoned by their husbands or by seducers, and who have thus been thrown into a life of promiscuous prostitution; and in this way is formed one kind of licentiousness.

With all the freedom of choice and opportunities for forming an acquaintance, that exist in this country, there are yet a vast number of unfortunate marriages, in which, from various causes, the parties are disappointed in their anticipated happiness; and from the circumstance of custom, and, to a certain extent, the laws making these marriages indissoluble, there arise many illicit amours. From various bad habits and modes of life, a great many women are of weak constitutions and imperfect organizations. The husbands of such women, while preserving outwardly the decorums of marriage, do not hesitate to find secretly more congenial partners. On the other hand, where women of passion, and of high character even, find themselves united to men of uncongenial natures, they in many instances do not hesitate to seek for compensations. We have spoken already of the effects of mercenary and otherwise ill-assorted marriages; and these, though not so frequent as in most countries, are far too common here; and this legalized prostitution and sanctified adultery is one of the horrors of our social state.

These causes produce, naturally and inevitably, a proportional amount of licentiousness; and the more secret these illicit amours are, the worse is their effect upon the general character—for it is the sense of wrong and degra-

dation which produces the mischief, as it is this which makes the difference between the soldier and the assassin.

The influences in favor of virtue here are greater than in most other countries—the temptations to vice are less; and our society consequently has a high tone of morality; but to raise that tone still higher, we have only to increase the beneficial influences, and to diminish the inducements to immoral conduct.

The American women are courageous and patriotic, in an extraordinary degree, as has been manifested on a thousand occasions. Mixing freely in general society, and at an early age, they take a great interest in the business and politics of the country, and are often the leaders in religious and philanthropic, as well as social movements. In energy of character, in intelligence, and the religious and domestic virtues, the women of America have no superiors in the world, and in all these respects their character is still improving. The standard of private education and excellence rises higher and higher, with the advance of society, and woman is destined to lead the van in the reforms which are to elevate the character and work out the noble destiny of the human race.

The general character of woman has been beautifully given by the traveller, Ledyard, in the following passage, which is no more beautiful than just:

"I have always remarked," said this careful observer of manners, "that women in all countries are civil, obliging, tender and humane; that they are inclined to be gay and cheerful, timorous and modest; and that they do not hesitate, like men, to perform a generous action. Not haughty, not arrogant, nor supercilious, they are full of courtesy, and fond of society; more liable, in general, to err than men; but in general, also, more virtuous, and performing more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering through the barren plains of inhospitable Denmark, through honest Sweden and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold,

wet or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue (so worthy of the appellation of benevolence,) their actions have been performed in so free and so kind a manner, that if I was dry, I drank the sweetest draught, and if hungry, I ate the coarsest morsel with a double relish."

WOMAN.

PART EIGHTH.

[illegible]MISE OF THE FUTURE.

[illegible] present condition of woman [illegible] the [illegible] of her future [illegible] this every [illegible] of learn- [illegible] the designs of [illegible] believe that our [illegible] higher de- [illegible]

[illegible] is proved—that the [illegible] has been improved and [illegible] we see the dawning [illegible] glorious compen- [illegible] of the past. Beau- [illegible] the earth, the [illegible] the purest and loveliest of [illegible] we are not judges enough to [illegible] destinies will one day or other be [illegible]

[illegible] and feel desperate in regard to [illegible] woman to the miseries of [illegible] civilization, through all [illegible] centuries. We might suppose that it was the des- [illegible] men to oppress, enslave, and butcher each other [illegible] coming time, as it has been in all time past. But we must [illegible]ve in a better fate for that portion of our race, [illegible], is gifted with angelic attributes, and [illegible] and society give us nobody idea of pa-

Yes—the day is coming when woman, developed, refined, elevated to the position which God has designed for her, will preside over a beautified planet, and worthily receive the homage and adoration of the sex that now treats her with ingratitude, and, too often, with ignominy. We record the prophecy, with a deep faith that its fulfilment is approaching; yet it must be generations—it may be centuries—before this promise will be realized by even the most favored portions of our race. Nations must be revolutionized, sects decay, institutions crumble, perhaps whole races perish; but, as surely as the earth is—as surely as God exists—the fulness of time will come, when all that the Creator has designed for man on the earth, will be accomplished. Atheists may scoff, infidels may jeer, but the grand passions which God has implanted in the breast of man, point ever to his destiny—the destiny of the human race, the planet created for its home, and all subordinate existencies upon it. The most brilliant being of that glorious future will be woman—and some of the steps by which she is to advance to the happiness in store for her, we shall endeavor to point out in our concluding pages.

With a few bright passages of soft sunshine, the picture of the past of woman has been a gloomy one. It is darkened all over with horrors. Poor, sick, ignorant, enslaved, crushed with bigotries, maddened with fanaticisms—enduring a thousand forms of untold misery—the fate of woman has been dark and damning. In her best condition—under the highest civilization—she suffers multiplied miseries; and for too many of the gentle sex, this bright world—gemmed all over with Divine beneficence—has been only a "vale of tears." Shall we not strengthen our faith in God, with the belief that a better day is dawning?

We look for no miraculous revelations of Omnipotence—no ushering in of a millennium, with the pomp of angelic ministration and sublime elemental phenomena. The sun will shine on in the heavens; the order and harmony of the universe will not be disturbed. No—the means by which our race is to advance to a high condition of happiness, are of a natural and simple character. We have only to look back upon the past, to judge of the future. We have advanced from savageism to civilization—and

the same means must continue to carry us still onward and upward. Light seems to be just dawning over the earth—but even in that dawning light, what vast advances have been made! If the meagre and ill-diffused intelligence now existing, has accomplished so much, what may we not expect from general enlightenment? He has not rightly studied the past, who permits himself to despair of the future.

Great changes will doubtless take place in the world, within the progress of a few centuries. On this continent, we see the red race gradually fading from existence. A similar change in population seems to be going on in Australia and Polynesia. We may reasonably look forward to the time, when Asia and Africa will be repeopled, by races of a higher order than those by which they are now inhabited. The amalgamated European races, there is reason to believe, will in a few centuries occupy every portion of the habitable globe. The repeopling of the American continent by these races is going on with such regularity and rapidity, that its progress can be calculated with some degree of certainty.

With these changes in population and races, there cannot fail to be corresponding revolutions in governments and institutions. Progress is death to despotisms. The American continent will doubtless be a vast congeries of republics, united together under one or more federal governments. All tyrannies will be overthrown, before the spread of intelligence, until the earth shall be filled with knowledge and liberty.

Man has been left to work out his own destiny, and to the regular and infallible operation of the laws which regulate the moral world; as others govern the physical. We can no more doubt the inevitable results of the operation of one, than of the other. The same God that made the universe, has also made man; in the physical creation order came by degrees from chaos; we cannot doubt that the same brilliant result will be displayed in due season, in the progress of human society. Without such a faith, we must believe that all has been left to blind chance, or that the creation of the human race has been a lamentable failure. There can be no true faith in God, or reverence

for his character, without a belief in a noble destiny for man.

And to this noble destiny, how many circumstances are now contributing. Every day brings forward some grand discovery for his amelioration, and man is, step by step, gaining mastery over the powers of nature. He subdues the winds and the waves to do his bidding. He sets at work the expansive force of heat and drives machinery that can multiply its powers without limit. The waters prepare our food and clothing, fire transports us in the steamer and rail car, and we communicate our thoughts by lightning, while the press gives the same thought to millions, and spreads it around the globe. By such means mankind are in the process of securing an immense production of wealth with little labor; and by the aid of schools and the press, the thoughts of the foremost of mankind in genius and goodness, will soon become the thoughts of all. The world is a great school, and the whole race has begun to receive an education. The people are learning their rights, and from knowing them to obtaining them, the step is short and easy. Just so fast as the world becomes enlightened, just so fast will it be free, and with freedom and knowledge, our progress will be rapid, and its results glorious.

Woman has an important part in this progress of the world. She is to be redeemed, and then, to be the redeemer of the race. The world is to be governed and guided by love and wisdom; and if man is the representation of wisdom, woman is the spirit of love; and though man's may be the guiding reason, her's will be the propelling power. Could we make all the women of the world at once, what women should be, in health, in intelligence, and in moral sentiment, the great work of human redemption would be at once accomplished. The changes that must take place in the character and condition of woman, are therefore worthy of a serious consideration, and to these changes we now propose to direct our attention.

The first condition of the full and glorious development of woman is health—the condition of health, as of all other good, is intelligence; and intelligence the world is beginning to acquire. Ignorance has plunged generations of women into hardships, excesses, vices, and neglects, which

have injured their constitutions, and poisoned and stunted the race. Nature meant every woman to be full of health, vigor, and beauty; ignorance has caused a vast majority to be born and live, weak, crippled and deformed; and as a sick mother cannot bear a healthy child, and as the causes of sickness are continued by ignorance, the course of human misery flows onward. Science, and especially the most important science, that of the human constitution, has been confined to a few—to the members of a privileged profession, who have made the ignorance of others the means of their own wealth and honors. While all knowledge of the human constitution was confined to doctors, whose business has been to cure people who were sick, and not to prevent them from becoming so, no reform in public health, and consequently in physical development could have been expected. The seeds of disease and death bring forth the physician's harvest. We need not wonder that he does not endeavor to remove the seeds, or prevent their germination.

No—the doctor has shrouded his pretended science—which is but too often real ignorance—in a thick veil of mystery, which he has sedulously guarded. The spread of a knowledge of the laws of health, he has well known, must be a death-blow to his profession; and next to that, he has dreaded an exposure of its quackeries and abuses: but, men are becoming too wise to submit much longer to a mental despotism which has for ages filled the world with disease and death. The present sanitary condition and awful mortality of the human race, will in a few ages be looked back upon with horror, and people will wonder at our blindness, self-satisfied ignorance, and the strange infatuation with which we trust those whose very bread depends upon the prevalence of sickness and our ignorance of its causes and cure!

The laws of nature—the designs of a beneficent Creator—could never have contemplated, as an ultimate result, such a scene of misery, distress, and mortality, as this world exhibits. Nature tends to harmony and perfection—but God has left us to discover the laws of both the material and the moral world. All human science, all art, all invention, has been the result of progressive study and trial,

through ages of effort. Nothing has been revealed to man, but through his own exertions. He has been left to discover all he knows, and to create all he enjoys.

Language, writing, and finally the press, mankind invented, at long intervals, and after thousands of years of deprivation. Instruments and machinery have had the same gradual progress—and it has been the same with all our arts, sciences, and institutions. Each generation has added something to the common stock of knowledge and invention; and each one has gloried in its present, and been faithless in regard to the future.

Thus the world goes on with accelerated progress. Peculiar circumstances have seemed at times to retard the march of the race; it has even at times appeared to go backward; but this was in appearance only. Man has but rested to gather fresh energies. The progress and improvement of the last century has been greater than that of many preceding ones; and there is no reason to doubt that the world will go on improving in the same ratio for centuries to come, since there will be no lack of room for such improvement.

God might have revealed to man the truths of sciences, the principles of art, and the processes of mechanical operations. He might have given to mankind, in the infancy of the race, perfected language, writing, and the printing-press—the mariner's compass, the steam-engine, and the magnetic telegraph. He might have taught, by some supernatural inspiration, the truths of astronomy and geology, and the whole range of sciences; but all these he has left mankind to develope from his genius and necessities.

So must it be with all the glories of his future progress. We have been left to find out for ourself the laws of health, and the principles of a true social organization—and both are soon to be made known to the world. Sickness and death have compelled us to turn our attention to the one, and we have been driven by poverty and discord to find out the other.

The first blessing we are to seek for woman, and through her for the human race, is health—a full and energetic development of all the powers and faculties of our nature—

perpetual enjoyment of strength, activity, and cheerfulness—an immunity from pain and disease—a long and happy life—beauty of person—and serenity and brilliancy of mind. All these are included in the one word, *health*, and all these will be attained by an observance of the laws of life—the simplest principles of nature.

Perfect health would ensure to woman perfect beauty, and perfect beauty must be at once the result and the indication of perfect health. Health secures development, and development is beauty—for beauty is no more than figure, limbs, features, organs, skin, and all developed in perfection; as ugliness is but the lack of such development; and, should all women, for a few generations, observe the conditions of health, the whole sex would possess that beauty which nature intended they should have for their own enjoyment, and the happiness of the race.

This is no slight consideration; nor can female beauty be despised, without a kind of blasphemy; since it is despising the most perfect of the works of the Creator. The highest mental beauty and perfection must be joined to the highest physical, since the soul is developed with the body, and limited in its action, by whatever impedes the healthy growth and exercise of the brain, nervous system, and all the organs upon which their proper action depends.

Then, since health is the condition of vigor, and beauty, and intelligence, and happiness—since neither can exist in any high degree without it—this will be the first thing sought for in the future, and it will be sought by and for woman. Attention has already been called to this subject. A few devoted pioneers of either sex have led the way, and the door to physiological knowledge is thrown open. The human race has learned much in its few thousand years of recorded progress; but it has far more to learn; and one of the first and most important things is to learn how to live—for unsound constitutions, and unhealthy modes of live, do not constitute a full existence.

Closely connected with a great reform in the physical constitution of the female sex, and of the whole race, as its members reach a certain point of progression, will be the increase and diffusion of wealth. Whole nations now are

suffering from poverty. While we write, Ireland is starving. While we write, hundreds and thousands of miserable wretches, in American cities, have none of the comforts and few of the bare necessaries of life; yet the whole earth—all nature—is teeming with wealth, which only waits for the intelligence and industry of man to be developed. Earth, air, and sunlight are ready to furnish us with an abundance of food and clothing; and the surplus industry of the race, guiding the mechanical powers now known or soon to be discovered, will surround us with an abundance of all imaginable luxuries. All the enlightened portions of the race are engaging with the greatest enthusiasm in this work of producing wealth—while an intelligent justice will guide its distribution. By vast combinations of intellect, labor, and machinery, whole societies will soon not only be raised above the fear of want, but be elevated to affluence; so that those who have least, will not have cause to envy the richest of the present or any past era in society. Men of science can clearly see the means now existing, and waiting to be applied, which will increase more than a hundred-fold the production of material riches.

Thus woman will be freed from pain, disease, ugliness, and decrepitude; she will be freed from the pains and dangers of maternity—for there is neither pain nor danger in childbirth, where women have sound constitutions, and live in an habitual regard of the laws of life: and she will be freed from poverty, with all its discomforts, anxieties, distresses, and slavish toils. In the best conditions of civilized life, women are condemned to a perpetual slavery, which hinders their mental and physical development. The beneficent Deity never could have intended so lovely and excellent a being as woman, for a long life of roasting over kitchen fires, of menial labors, and the anxious cares of our petty family establishments. Her nature cannot endure the stupid monotony and harassing fatigues of such a life; and she is soon to be liberated from all its untold horrors.

By a different social organization, one-twentieth part of the time and labor now wasted in domestic occupations would be productive of a far greater amount of comfort.

Let us be more specific. Proper machinery and facilities will enable five persons in a few hours to do the washing of a hundred families. In our hotels and steamboats, four or five persons will cook a sumptuous meal for hundreds of people, with such an elegance, profusion, and variety, as no private table can compass. By such associations and combinations, with the aid of labor-saving machinery, the work of society will be done, and woman, relieved from the slavery and oppression of these distasteful and unnecessary toils, will give her talents to higher pursuits—to education, and the arts and embellishments of life, which constitute her proper sphere.

The necessaries of life once secured fully and amply, and with an equitable distribution, so as to satisfy the wants of all; then will come its luxuries and embellishments, and over these it will be the office of woman with her delicate taste, to preside. She will surround us with beauty and elegance; and society will become a scene of passionate enjoyment.

With health and leisure, or more properly, a free choice of occupations, for it is in this that all the charm of leisure consists, the expanded mind and energetic faculties of woman, will seek for high educational development. She will explore the fields of science, and range through the provinces of art. A competent knowledge of anatomy and physiology will form a portion of general rudimental education; but women will be universally, what they are now only in rare instances, elegant botanists, curious geologists, enthusiastic astronomers, the genial cultivators of poetry and belles lettres; while sculpture, painting, and music, will be their most ordinary accomplishments; and they will go on, age after age, themselves growing more beautiful, while they beautify the world.

Let no one accuse us of extravagance in these predictions, or rather these deductions.

To accomplish any possible object, we want but two things—the thought and the means. Here is the thought, and it is taking shape in the minds of thousands. Ages of want, oppression and misery, have brought forth the thought of this glorious future; and the means are at our hands, we have them in an increasing intelligence, in brilliant discov-

eries in science, in the vast forces of machinery, in the powers and economies of combination and association. The dawn of a new era of human society is brightening over the earth.

Woman, improved in vigor, beauty, and capability, her mind expanded by education, her imagination heightened and refined by literature and art, will find new avenues of use and pleasure opened to her. Gifted with the fascinations of wit and eloquence, her conversation will be a perpetual charm and triumph. Cultivated in the principles and practice of art, she will live in a world of grace and beauty, herself its most beautiful creation. Let it not be imagined that woman will lose her usefulness; her uses will be multiplied and elevated. She will do for men and society all she now does, and a thousand times more. Our meagre life of toil and privation, can give us little idea of either the employments or pleasures of that higher social state, to which the reign of wisdom and love, God's "kingdom come," is destined to conduct us. In the employments or enjoyments, for the terms will then be synonymous, of that holy and happy state, woman will take her natural position by the side of man, his equal partner, his delightful companion—the "help meet for him," created by God.

In that social condition, to which all science, art, and inventions tend, to which justice guides, and religion points with prophetic finger, all that we know and are learning of geology, mineralogy, and chemistry, will be used in increasing the fertility and productiveness of the earth, which by science, machinery, and taste will be converted into one broad and fertile garden. Deserts will be irrigated, and clothed with verdure, morasses will be drained of their pestiferous waters, and converted into Edens. Beautiful groves of fruit-bearing trees will cover the mountain sides and hill tops. The earth will teem with plenty, be radiant with beauty, and salubrious with purity, a fitting scene for happy human habitations.

And these—what idea can we form of them from the paltry hovels in which we live? The savage has his hut and wigwam, the Tartar his tent, the backwoodsman his log-cabin. The highest refinement of civilization gives us the mansion and the palace. In our common life, we have

advanced to the hotel and steamboat for travellers—and the rich are improving in the luxuries of their residences. But the time is coming when the triumphs of architecture will no longer be churches, public buildings, and the palaces of kings, but homes for the people. The time is coming when the magnificence of monarchs will be eclipsed by the edifices that will be scattered over the land, in which the human family will be gathered in harmonious associations; which the influence of woman shall make heavens on earth—scenes worthy of the grandeur of nature, the aspirations of man, and the benevolence of God.

When, in an earth made fertile and beautiful by human skill and industry, living in habitations combining every economy with every comfort and luxury, men shall have time and opportunity for a high mental cultivation, we shall find some proper meaning to the word Society. It will be a general interchange of refined thoughts, noble sentiments, and genial sympathies. Universal health will give cheerfulness to all—and there will be no peevishness, backbiting, and discord, which spring mostly from sick bodies and disordered minds. In a state of universal wealth, abundant production and equitable distribution, there will be a universal contentment. There can be no envy of superior conditions, no hatred of the more fortunate, no sour misanthropy at the world's injustice, when that injustice shall be done away, and every one will be free to shape his own destiny, or to accept that for which Nature has best fitted him.

In such a condition of things, we should for the first time in the world, enjoy the delights of a true society; and the beauty and fascinations of woman would be its chief charm, as it has been in all our efforts to reach after the cherished ideal, which is yet to be realized. In all our improvements, woman would not only sustain the relative position she enjoys in the highest civilization; but as man has appreciated the character of woman and done homage to her virtues, in proportion as he has improved in intelligence and magnanimity, there is no doubt that in a far higher condition, he would treat her with a proportionate degree of consideration.

In that future, neither dim nor distant to the eye of the philosopher, woman will enjoy the right and the happiness of being the mistress of her own affections. No tyrant father, or brutal relative, will force or worry her into a detested marriage. No force of circumstances, pecuniary condition, or social necessity, will compel her to a hated union, which her heart will disown. There will be no more of the sanctified prostitutions and legalized adulteries, of which the world is full. Every woman will be the free owner of herself and of the treasures of her love, to bestow them, as her heart may prompt her. Living in the midst of a large and cultivated circle of society, occupying a perfectly independent position, sustained by her own industry and talents, with relatives and friends to aid and counsel, but none to enslave or control, woman will have every opportunity to bestow herself upon the man worthy of her choice. In such a social state, there is no reason why either a man or a woman should ever make an unsuitable marriage. Opportunity, freedom, and intelligence, cannot fail in a vast majority of instances to secure suitable, and therefore happy, marriages.

In such a condition, a woman cannot be absorbed and swallowed up in her husband, with any other absorption than that of love. The reforms of the social economy will free her from the painful drudgery of the severest household labor, while in her married as well as single state, she will retain her individual property and interest in the general prosperity. Independent in property, equal in position, the only tie will be one of mutual love—the condition of the happiest unions on earth. There may be congeniality of pursuits as well as of disposition—but the instincts of the heart will regulate all these matters. All our interference with them, either by social customs or legal enactments, are only productive of mischief, and the domestic happiness that exists, is rather in spite of our institutions, than as their result. We need not talk of going *back* to a state of nature. Nature is the visible expression and manifestation of divinity. We must go forward and upward to nature, that we may be near to God. A state of nature is, properly speaking, a state of conformity to the laws of the universe—a state of harmony with

the whole creation of matter and of thought In such a state, marriage must be the free expression of a pure love, and can bring nothing but happiness.

The favorable influence which such a condition of society would have on female virtue, can be readily conceived. Almost every temptation to sensua vice would be removed. Freedom of choice, independence of circumstances, and all the conditions which favor happy marriages, would take away the inducements of illicit passion. Women, cultivated in their tastes and affections, would be full of dignity and purity, and would seldom violate the instincts of modesty and virtue. The vices of our society proceed wholly from bad organizations, perverted education and habits, and the force of circumstances, against which many have not the strength to struggle. All this will be changed. Woman will be another being, in health, beauty and virtue. Even now, the rule is virtue, vice the exception—in the state of society we are contemplating, the exceptions would be rarer, in proportion as the facilities to virtuous conduct were strengthened, and the temptations to vice removed.

Woman would find her happiness, her self-respect, and her incentives to all goodness wonderfully increased by the enlargement of her sphere of usefulness. Now, in the best conditions of social life, all her energies are cramped in a round of monotonous labors or insipid pleasures. Then she will have many avenues opened for the exercise of her industry, her skill or her genius. She will feel that her existence is of some use to the world. Everything she does will be felt directly by society. Her good works will be appreciated and applauded. She can never pine in obscurity, and feel the pangs of neglect. Life will be a scene of active excitement, healthful labor, and social enjoyment. All merit, all talent, all goodness will meet with its sphere and its reward. And in this happy condition, one so worthy of man, one so consistent with the benevolence of God, there will be for ever opening before the race the vista of a brighter future, and ever the hope of a higher state of existence of which this will be the fitting foretaste.

Woman, far more than man, can feel the full blessedness

of such a social state as that now beginning to dawn upon the earth—which has already sprung into full growth in the thought of man, and which he will soon exert all his energies to realize. Man conceived of republican liberty—and he did not stop until it was attained. Columbus thought of a new world—and went boldly to work to discover it. Fulton imagined a steam-ship—and our magnificent floating palaces now transport their thousands of passengers, almost with the speed of the wind, and the power of imprisoned earthquakes. Woman will enjoy the realization of this grand idea of social harmony the more, because her lot has been, in all the ages of the past, one of hardship. She has suffered from shattered health, from depressing anxieties, from poverty, from thwarted affections, from matrimonial duplicities, from domestic tyranny, and the agonies and sorrows of maternity; and from all these, the reforms of social organization, with the necessary and accompanying increase of intelligence, will set her free.

We can pardon the incredulity with which this statement will be received by those most interested in its truth. We cling to our errors, our vices, and even hug our chains. We seem to be in love with sickness, and rush upon premature death, as if it were not in violation of the law of nature. We cannot believe in a condition of universal health, plenty, and happiness. Some are even mad enough to fight against it—distrusting the goodness of God, and blaspheming him, by slandering his creatures and his laws.

But, as man lays aside his prejudices, and learns to—

"Look through Nature, up to Nature's God;"

as he studies the laws and harmonies of the universe, he finds that the beneficent Power has not used his energies like a demon, and condemned our race to unending discord and misery. He sees that our faults, our vices, and our sufferings, are all the results of primitive ignorance and immature development; and that man only requires to know the laws of his being, and to obey them, in order to come into harmony with the universe, and enjoy the happiness to which God has surely destined every being of his creation.

Nothing can be a better exemplification of the general ignorance that prevails upon the most common physiological subject, and one most deeply important to the whole female sex, than the unbelief with which the statement will be received, that when women are born with healthy constitutions, and live in the habitual observance of the laws of health, childbirth will be divested of all suffering and danger. That long sickness, agonizing pain, and frequent death, must be attendant on the exercise of the maternal function, is an article of common and almost religious belief; yet it can be demonstrated, by the experience of whole nations, and of hundreds of individuals in this community, that such suffering is neither necessary nor inevitable. It can be shown, that women have brought this curse upon themselves—as they bring all other curses—by an ignorant violation of the laws of life. Such sins of ignorance God cannot wink at. Throughout nature, effect follows cause—and women have painful and dangerous labors, for the same reason that they have painful and dangerous rheumatisms, fevers, and other diseases. A woman with a well-formed, healthily organized body, who pays attention to the laws of cleanliness, exercise, diet, &c. need never be sick, and need never suffer in the performance of any natural function. God has made us liable to pain, but only as the consequence of violated law. Health and pleasure are the law of nature—disease and pain the exceptional violation. It is in this sense that "virtue's ways are ways of pleasantness, and all her paths are paths of peace."

In the future state of enlightenment and social happiness which God has in store for our race, and which will be realized as soon as mankind make themselves worthy of it, women will find the domestic relation one of uninterrupted felicity. Joined in the holy connection of mutual love, (the only marriage of which it can truly be said, "Whom God hath joined together, let not man put asunder!")—living in the harmony of ever-increasing affection, with health, peace, and competence, to ensure perpetual serenity and cheerfulness—freed from the cares for the present and fears for the future, which now prey more or less upon the minds of all—bringing forth children without pain or danger, (the result of sound nerves and a healthy or-

ganization)—enjoying the pleasures of friendship, the charms of congenial society, the luxury of goodness—the pathway of woman's life will be strewn with flowers, and "shine brighter and brighter to the perfect day."

Such an existence as we have pictured will be a fitting foretaste of heaven, and a proper preparation for the abodes of eternal felicity. We must ever look back with pain and sorrow upon the ages of darkness which the human race has passed through, before catching the gleam of light that is now breaking around us. The miseries of the past can never fade out from the memory of the race, and will ever form the dark back-ground of the glowing canvass of the future. The remembrance of ages of barbarism and oppression, of discord and crime, must ever have a chastening influence upon human feelings; still, the contrast cannot fail to heighten the happiness of the prophetic period when the hopes of humanity shall be accomplished.

We have called the future age which promises so much to woman, the prophetic period. It has been foretold by the seers of all ages and nations. Progression has been the instinct of humanity. The glories of this future state have been the burthen of all high poetical inspiration, in whatever form expressed, from the poet and prophet Isaiah, to the poet and prophet Shelley. It is the thought of every truly pious mind. Faith in God involves faith in the destiny of man. It is impossible but that the Deity should perfect his own creation. Time is one of the elements of his work; progress is the law of the universe. Time is passing—the progress is being accomplished. As we write, the races farthest advanced in civilization, are marching forward. Nations are in the midst of revolutions. Races are struggling for their rights. The strongholds of bigotry and despotism are shaken. The serfs of civilization are breaking their shackles. Their faces light up with intelligence and hope. An earnest faith in God and man is taking the place of the cold forms and blinding bigotries of religious sectarianism. Our literature is becoming imbued with a humanitary spirit. The periodical press begins to reflect the light of the future.

Conservatism is doing its appointed work of holding the elements of society together, and putting a needful check

upon the velocity of progress. All who question, all who condemn, all who oppose the progress of the race, are doing a Providential work. Let this console them. They are as necessary to the development of the future, as the most zealous friends of progress. The great danger is in going too fast; but that danger is lessened by the necessity of every premature movement resulting in a failure. Every failure, every difficulty, every opposition is therefore a good; and next in usefulness to the apostles and leading spirits of a true reform, are its most violent opponents and persecutors. They bring out the truths, they stimulate zeal, and invigorate exertion. The more violently a great truth is opposed, the more speedy and certain is its triumph. Yes—conservatism has its mission, and it is a very necessary one—and conservatives are very respectable people; they will preserve to us all the good of the past, while their efforts to perpetuate its evils, though strenuous, will be unavailing.

It is not possible to fix definitely upon the time when the great reforms of social organization will be so far accomplished as to realize, in any considerable degree, the picture we have attempted to draw, of the promise of the future. A higher condition of society must spring from the highest now existing. The highest civilization is in more rapid progress than at any former period of development; and we have reason to expect that future advances will increase in rapidity. Still, they must be gradual, and to the impatient will seem slow. In the progress of any portion of the race, each generation is born into higher conditions. The human stock is more susceptible of improvement by cultivation than any of the inferior animals. Where there is any cultivation of wisdom, each generation grows wiser and wiser; the same as each generation declines under deteriorating influences.

The means of improving the race, in its mental and physical development, are far greater now than were ever before enjoyed. A press capable of printing twelve thousand newspaper-sheets an hour, is a miracle of progress, and one of the sublime agencies of the world's regeneration. A penny paper, with a daily circulation of fifty thousand copies, is a "schoolmaster abroad," with a nation for

his pupils. Publishing houses, issuing millions of volumes of literature, yearly, are giving a gigantic impetus to the progress of reform.

Nor is it so much matter what is printed, circulated, and read. It all tends to awaken thought; and thought once awakened, nothing short of truth will satisfy the mind. The very agencies of sectarianism are destroying the bigotries of sects. The boy who reads through the most orthodox Sunday-school library, comes to be a more independent thinker than he who does not read at all. Let the mind start in what direction it will, so long as it is in motion, there is hope of its coming to a knowledge of the truth. Stolid ignorance is the curse of humanity; let men be awakened from that, and their aspirations will do the rest.

The man who reads but one book, may believe in that with a trusting faith; but the man who reads twenty books, learns to think for himself, and gets a faith of his own. A nation of readers must become a nation of thinkers, and such a nation will never be satisfied with the evils and miseries of a false society. From such a nation the bonds of all bigotries will fall like flax singed in the fire. No conservatism can do more than oppose a stimulating and healthy reaction to its onward progress.

At this time there are three nations of readers and thinkers, who stand foremost in the progress of the world—Germany, France, and the United States. Germany has been the battle-field of religious toleration. Her people have passed through every phase of religious and philosophical ideas, and have been disciplined into a thorough independence of thought. Beginning by questioning and then opposing the authority of the Church of Rome, they have ended by questioning and defying all authority over mind. Liberty of thought must bring liberal institutions; and a work is begun in the centre of Europe, which will end in its thorough renovation, and in the redemption of humanity from all its errors and wrongs.

France, a century ago, began to be educated in liberal and progressive ideas. There the war has been waged chiefly against the oppressions of privilege—the despotism of aristocracy. Three revolutions in half a century have proved the thoroughness of education; and never was

France so intelligent in a knowledge of human rights, so determined, as at this moment. For the last ten years, the popular writers of France have been pouring one steady flood of light into the minds of the people; who, meantime, have been disciplined by sufferings and wrongs. As we write, the intellect and vigor of that nation are becoming organized for another contest with the despotisms that are still struggling to crush and enslave the people.

But it is in the United States where free institutions sprang up in the primeval forests—where aristocracy and privilege have found no permanent resting-place—where the principles of toleration and justice are acknowledged, if they are not always practiced; it is here that the race is to work out some of the greatest problems of human destiny. With a continent of virgin soil to work upon, with boundless resources, an uncrowded population, and a high and increasing intelligence, the people of this country have only to know, in order to will and to do, the great work of human redemption. A careful observer will not fail to see in many of the movements of the present day, the preparatory steps to a re-organization of society, which will secure the highest happiness to the whole human race. Let us point out a few of these pregnant indications.

The right of education is a received and almost undisputed principle. This not only secures general intelligence, but it is the entering-wedge of all other reforms. If every child of the community has a right to be educated by the community—if the labor of the community may be taxed for education—what is to hinder the same principle being carried out in respect to other necessaries of life? If a community may unite to establish a school, what is to hinder them from uniting for a hundred other purposes? If we can combine to pay a salary to a teacher, what is to hinder our engaging a doctor on the same principle, whose duty it shall be to keep people in health, rather than cure them when sick?

The right of the soil is now under discussion. If every child that is born, has a right to early nurture and education, we must also allow him the right to live, and that carries the right of the means of subsistence. It is the duty of society to guarantee this to all its members; and, as the

necessaries of life are mainly the products of the soil, it follows, that every man has a right to a share of those products. It cannot be shown that there is any right of exclusive possession of any portion of the earth. Its occupation must be a matter of convention; there can be no right of absolute ownership, and no such right is now acknowledged; for, whenever society wants land for any public purpose, as a road or canal, it is taken. But, the right to labor upon the earth, and to share its products, is positive and absolute; and this right is becoming so well understood, that the pretensions of men to an ownership of great tracts of territory, and the titles by which they compel the cultivators to give them a portion of the proceeds of their industry, are now boldly questioned, and will soon be as boldly contested. The soil is the property of society, and its products will be equitably divided among its members.

The principle of guaranteeism is becoming generally established, as a stepping-stone to greater reforms. Whole communities are banding together, to mutually secure each other against the pressure of heavy calamities. Thus men get insured against fire and losses at sea, in our Fire and Marine-Insurance Companies. They insure a support to their families, in case of their death, by the Life-Insurance Companies. They provide against sickness and funeral charges, by uniting in Odd-Fellow and other similar associations. They go a step farther, and, by combining to purchase their commodities at wholesale, they save a large per-centage of profits from the grasp of an unproductive commerce. They combine together in a mutual pledge to be temperate, and not to bring their families to want, by drunkenness; and thus, in various ways, men are entering into combinations to avoid the dangers of isolated competition; and when they have become further instructed in the advantages of such combinations, they will gradually extend them into all the avocations of life.

The wild savage may have thought that there were insuperable difficulties in his ever enjoying the advantages of a barbarous government; the barbarian may have despaired of ever attaining to the comforts and elegancies of civilization. Just so we are incredulous of the practicability of a plan of society as much in advance of ours,

as ours is superior to the savage state; yet it is not difficult to see the necessity of a much greater reform; and when we come to understand the human passions, and the harmony with nature which God has ordained for them, we shall look for the vindication of Providence to the future glories of our race.

We have seen that the highest civilization to which we have attained, has been through the softening and refining influence of woman. The European nations, in which the sex held her gentle supremacy, became the conquerors of Europe. It was devotion to woman that produced the age of chivalry—from which sprang modern civilization, with all its means of greatness; for this age is not so great in present acquirement, as in its elements of progress and its promise of the future. It is an age of transition, revolution and reformation. We pull down old structures and shape materials for new ones; but the social edifice is yet to be raised. It exists now in the plans of the Great Architect, and in the aspirations of mankind.

As woman has been foremost in all human progress—as men have gone backward in civilization wherever her influence has not been favorably exerted—as woman joined to man makes up the fulness of his nature, so that he can by no possibility develope his true character, until woman assumes her proper relative position—it follows, that woman must be interested not only in the results, but in all the operations of reformatory movements. The perfection of her character is necessary to the harmony of the species; and wherever she has been left in slavery, in ignorance, and in a condition that forbids development, there man has stopped short in his progress, or relapsed into ignorance and barbarism. Not only is it not good for man to be alone, but he can accomplish nothing alone to any good purpose. He needs the influence of woman in all his actions; and it may be believed, that, as few men have advanced to any true greatness who have not acted under the influence of woman, so, in a still greater degree, no society can advance to any measure of refinement and prosperity, where the female influence is not of an elevated character.

Woman is the mother, the teacher, the guiding spirit

of the race. She gives the physical constitution, and modifies the mental and moral development. She brightens infancy with the sunshine of her love, or darkens it with the fretfulness and ill-temper of a disordered nervous system. She lays the foundation of our education, and finishes the superstructure of masculine accomplishment. In all the forming period of the life of manhood, the influence of the other sex must be paramount, or the character is unformed. Her influence softens, refines, and elevates; and in this the sphere of woman is pointed out. The best thing that can be done for humanity, is, to extend this influence. All its tendencies are to purity. The more men associate with women, the less likely are they to do them dishonor; and when men shall enjoy all the benefits and pleasures of female society, the horrible vices which are a blot upon civilization will be unknown. The dignity of female virtue will be respected; there will be no possibility of seduction, no demand for prostitution, and no temptation to adultery.

For such a state of society as this—for a condition so congenial to the best aspirations of humanity, and so in harmony with all nature—woman should exert all her influence. She can never be truly honored, and loved, as her heart yearns to be loved, in all the social relations, until this reform is accomplished. Men may bury themselves in repulsive toils—may amuse themselves with idle ambitions—may be absorbed in the pursuit of an unsubstantial fame, or a wealth gained by injustice, and which can never be half enjoyed; but, until society is brought into harmony with the Divine laws, there is no sphere, no ambition, no happiness for woman. Whether doomed to toil or idleness, each will be her curse. Her only real happiness in the present is to labor, with understanding and hope, for the future. She must give health and intelligence to the race—purify the bodies and the minds of those around her—elevate the aspirations and encourage the hopes of man—working ever with the assurance that whatever benefits mankind in the present, will hasten the fulfilment of his destiny.

The savage never looked for civilization—yet it came. The traveller of a century ago did not conceive of steam-navigation and rail-roads, from his ignorance of mechani-

cal powers; and men despair of a new order of society, because of their ignorance of the workings of human passions. The freedom and enlightenment in which we live, would have seemed as strange and impracticable to those who suffered under the ignorance and despotisms of the middle ages, as our bright picture of the future seems to the doubters of to-day. We have less progress to make than has been made already, with far greater facilities for advancement. We have the tools in our hands, and have only to use them. Life is a spiral, every turn of which carries us upward. It is an advancing tide, which, with all its receding waves, goes ever onward.

But, hark! Here comes the doleful whine, that this is a world of sin and misery. It is, and has been; but there is far from being any proof that it always will be. It has been a world of mammoths and megatheriums—but they exist no longer. The face of the planet has changed—the races that inhabit it have changed—human society has changed; and who is to stay the progress of these changes? It is a world of glorious beauty, placed in a universe of admirable harmony—inhabited by a human race of noble though perverted passions, and of great but undeveloped qualities. Time, and the power of the Almighty, bring all things to perfection. Let us not put down man as the only imperfect creation—a failure of Omnipotence—a reproach to Infinite Wisdom and Goodness.

We are appointed to another state of existence. There is an immortality for every individual of the race; and in this there must be compensations for all our miseries; but, if God can bestow happiness on man anywhere, he can bestow it here. It was not for nothing that the earth was made fertile and beautiful; it was not for nothing that man was created with capacities for inexpressible happiness. God has made us with certain passions; he has created the means for their gratification; and although we have lived through ages of discord, there is no reason why we may not yet exist through ages of harmony. The best preparation for a state of bliss hereafter, is a condition of happiness here. This planet was made for a more beneficent object than to be the scene of a sad and weary pilgrimage—a place to be born in, to suffer, and to die

The proof of immortality, is, that man aspires to it. The proof that man is fitted for and destined to a happy state of society on earth, is, that he seeks for it with an inexpressible longing. It has been for ages the world's bright dream of the future. It is the great attraction of the human race—and, throughout the universe, in all the worlds of matter and of mind, "attraction is proportional to destiny."

God has created human instincts, wants, aspirations, and reason; and he has created these in harmony with the laws of his universe. All these point man to a condition of grandeur and felicity; and God cannot disappoint the expectations he has formed in our souls. To doubt, is blasphemy—is atheism. To deny a happy future to humanity, is to accuse the justice and call in question the beneficence of the Almighty. Doubt not, that in the course of Providence, the human race will be guided to the happiness in store for it; and doubt not, that the goodness of the Almighty Father will be vindicated, in spite of all seeming evil. In the economy of Providence, nothing is wasted, and nothing lost. The earth is not a failure—and man will yet enjoy the fulfilment of all his hopes. The time is coming, when peace and plenty, knowledge and happiness, shall cover the whole earth; and men are beginning to see how these predictions are to be accomplished.

The more we compare the condition of woman in the past and present, with our reasonable hopes of the future, the better shall we be satisfied with the existence in which we find ourselves; and when the reason of all our past and present miseries shall be revealed to us, we shall enjoy still more the happiness that is in store for us. Were the world now to come to an end, it must be pronounced a failure; the same as a plant is a failure, if it wither before coming to maturity. So existence would be a failure, should it cease at death. Justice demands immortality for the individual, and progress toward perfection for the race.

We have seen woman a slave to man—ignorant, abused, and degraded. We have seen her the purchased instrument of his pleasures, caged up in dozens and hundreds,

like pretty birds in gilded cages. We have seen her the victim of mercenary marriages, and bestowed in a falsely named marriage, but real prostitution, by her relatives, as the interests of families dictated. We have seen her languishing in the chains of indissoluble marriages, which never were marriages in reality—bound by the forms of church and law, and social custom, to men of whom they had a horror, and spending wretched lives in the miseries and agonies of such a terrible condition—for there is no misery so great, and no sin so fearful, as the forced conjunction of unloving hearts. It is a sin against nature, and a violation of the commands of God; a sin too, that carries its own punishment. In one word, it constitutes the crime of adultery. Whether committed in marriage or out of it, adultery is the sensual union of unloving hearts.

To this, opposed as it is to all her instincts, woman, in all ages, has been compelled to submit; and all curses heaped together, have not rested upon her nature with the weight of this single heaven-cursed iniquity. Her toils, her pains, her wrongs, could have been easily borne, had the rights of her nature been respected in this; but the coarse, perverted, sensual appetite of man, has worked her misery and his own.

But the future opens for woman a bright contrast to the past. Woman—strong, intelligent, and beautiful—will be the owner of herself. The fetters of custom are cracking around us. Our laws are more and more recognising the right of woman to her property and herself. Petitions for divorce crowd upon our legislatures. Men and women, by voluntary separations, cease from the sin of living together in unions not made holy by love. Every day greater respect is paid to the command, "Thou shalt not commit adultery."

And all this shows that ignorance is the cause of perversity—the root of all social depravity. Truth is so much more beautiful than falsehood—right is so much more attractive than wrong—that all we require is, to see clearly what is true and right, to follow them with enthusiasm. We have been blinded in ignorance, and now the light is breaking forth. God has made us with reference to these

principles. Is it to be supposed that we have been so created as to prefer the false and the wrong? What a blasphemy!

In the future, then, woman, instead of being the drudge and slave of man, will be his assistant and companion, in the avocations of life. She will be condemned neither to monotonous toil, nor to voluptuous indolence; but will be able to choose, from the whole round of attractive industry, the employments most congenial to her nature and genius. In the care and education of children, the fashioning of clothing, the artistic decoration and embellishment of dwellings, the culture of flowers and fruits, the preparation of various articles of food, either for preservation or immediate consumption, the care of bees, the management of silk-worms, the rearing of poultry, and the production of a thousand articles of taste and elegance, woman will find full scope for all her faculties, and a rich enjoyment of the luxury of doing good.

Woman's life in the future, will, in almost all respects, present a striking contrast to her past and present condition. In civilized society, not one woman in a hundred enjoys a sound constitution and uninterrupted health. It is only those who have had opportunities of extensive observation, who know how large a proportion of the sex suffer from the various weaknesses and diseases to which women are peculiarly liable. The very race is sick, and every individual feels the pain. A thousand untold miseries spring from a disordered nervous system, and from passional and functional irregularities. But, in the harmony of the future, when the laws of life will be understood and obeyed, as the only means of happiness, all this will be changed to health and beautiful development. Disease will be the rare exception, if not entirely unknown. We shall not be burthened with miseries of our own, nor oppressed with sympathy for others.

This reform of health must be the pivot of all other reforms. A sick race can do nothing well. The first thing for men to learn, is, how to get health; that secured, all other reforms are comparatively easy. Nothing seems difficult to a sound mind in a sound body; but every obstacle throws a weakened imagination into despair. We

want more life, in order to live to any purpose. Death is not merely the end of sickness, but all sickness is so much death; and just so far as a man is sick, just so far is he from being fully alive. The man who makes himself sick, therefore, by neglect of cleanliness, by breathing an impure air, by living upon improper food, by using narcotic poisons, by indulging in licentiousness, or by lowering his vitality in any way, really commits suicide, in depriving himself of so much life; and it is doubtful whether it is not as great a moral wrong for a well man to make himself sick, as for a sick man by cord or knife to deprive himself of the miserable remnant of his vitality. A healthy man never commits suicide; but, when a man, by his sins of ignorance, by his excesses and vices, deprives himself of all of life that had any enjoyment, it is little wonder if he flings away the rest, as of no farther use to him.

But men are beginning to learn the laws of health, and this fundamental reform will pave the way for all others. The quackeries of medical poisoning will soon be among the barbarisms of a benighted past. Men will learn that the Creator intended this life to be one of pleasure and health, instead of pain and disease; and, in time, they will also learn that man was made for a condition of wealth, harmony, and happiness, instead of poverty, disease, and misery.

What a sad world were this, for man and for woman, were it not for this hope of the future! What incentive would there be to exertion, did we believe that the world was to be the same in the future that it has been in the past? There is madness in such a belief! It is the slough of despond—an eternal despair!

If we believe that the world is to revolve for ever, without making any progress—that human society is to go up to a certain point of civilization, and then relapse into barbarism—that we are to alternate between republics and despotisms—that mankind is always to be as full of superstition, bigotry, and oppression, as in the experience of the past—that the cunning will always rule the ignorant, and the strong overpower the weak—that selfishness, isolation, and destructive competition will for ever be the order of society—if we believe that the world and humanity have

made no real progress, and have none to hope for,—who could have the heart to endeavor to do anything for the good of his race? Why should we try to palliate these evils, or vainly strive to work against human destiny?

God has either made the race for progress, or he has not; he has either destined humanity for a condition of social harmony, or he has not. If progress and happiness are not the destiny of man, nor within the scope of Divine Providence, then, so far as we can see, the world is a failure, and the sooner it is burned up, the better.

But, there is a terrible impiety in such a belief. It is opposed to all the highest and holiest impulses and aspirations implanted in our nature. We adore the true, the harmonious, the beautiful. We wish to improve the condition of mankind; we pray earnestly, "Thy kingdom come;" and God, who has given us our aspirations for the beautiful and true, our philanthropy, and our desires for a better condition, will not mock us with such a mockery as the existence of such attractions as these, were they to be for ever unsatisfied. God has not inspired his children with hopes, and wishes, and prayers, and encouraged them with prophecies, and all the analogies of nature, to doom them to eternal disappointment. We cannot ascribe "Glory to God in the highest," but in a lively faith in the coming of "Peace on earth, good will to men!"

A general change of social organization must include changes in all its particulars; and in nothing will those changes be more striking, than in the developments and exercises of the religious sentiment. Woman is eminently a religious being. In all ages and nations, with all creeds and sects, women have been the most single-hearted and devoted worshippers. But as religion has been perverted by superstition and bigotry, women have suffered from these perversions. Piety and charity have been the impulses of the female heart, but they have been restrained and turned aside by creeds and priestcraft. Love to God, and love to man, has been the inward principle of every form in which the religious sentiment has found manifestation; but the pride, ambition, and selfishness of men—all acting discordantly in a false condition of society—have given to religion aspects of terror and feelings of ha-

tred. The most powerful instincts of woman's nature have been overthrown by the force of religious dogmas, and the tender mother has contemplated the eternal reprobation of her darling child, without daring to accuse God of injustice, or man of bigotry, in teaching her such a creed.

The religion of the future will be purified by intelligence, and warmed with the spirit of universal love. Man, in harmony with nature, will live in a state of glorious regeneration. In the pervading wisdom and love of a state of social harmony, there can be but one idea of God, and one feeling toward him. The thousand creeds and sects of the ages of darkness, will all be swept away in a sunburst of light and truth. There will be no persecution for opinion's sake, either by the prison and stake, or by the present fashion of social persecution. The right of every man to think for himself, believe for himself, and tread his own pathway to immortality, will not be disputed; but, in the enlightenment of the future, there will be no need even to tolerate. "No man will say to his neighbor, 'Know the Lord;' but all will know him, from the least to the greatest."

A sincere desire to know the truth, an intelligent search after it, and entire freedom of thought, cannot fail to lead all men to the religion which was made for our use and enjoyment. Jesus taught that the single element of that religion was love—a filial love to God, and a fraternal love to all mankind. He taught no more than this. He instituted no church, he gave forth no creed, he founded no establishment; and Christianity, as taught by Christ, and as accepted by all good men in all ages, must be the religion of the future. It is simple, grand, comprehensive, and satisfactory. When all the forms of all religions shall have crumbled away—when the mists of ignorance shall have been dispersed—when superstition, and bigotry, and persecution, shall be among the horrors of the dark past—this simple religion of love will gather the whole human race into one family, all adoring one common Father. There will then be no need of churches—for all nature will be the temple of the Eternal, and all the works of man will be his worship. There will be no priests—for every man will adore God in the secret communings of his heart, and be-

come the willing recipient of his love and wisdom. There will be no need of prophecies or gospels—for the prophecies will have been fulfilled, and the glad news of the gospel realized in answer to the prayer, "Thy will be done on earth as it is in heaven."

In the simple sublimity of such a faith and worship, woman will have her appointed part; and while man will most adore the wisdom of God, woman will most feel his love; and man will be to woman the emblem of the Divine wisdom, and woman will be the representative to man of the Divine love; and their happy communion together will be the most fitting worship of this religion of love.

Such a religion cannot exist, except in a very imperfect development, in the present social condition. It belongs to wisdom and justice, not to ignorance and wrong; and it is in vain to expect that man's religion will be better than his health, his social relations, or his other conditions. All must improve together. How can man properly adore God, when he is too ignorant to comprehend the least of his works, or the simplest of his providences? How can man love God, until he has more faith in his wisdom and goodness, than he can have, while he disbelieves in the progress of the race to a happy future? How can man love his neighbor, when he is surrounded with every kind of fraud, oppression, and crime? While the world is full of discord, and wrong, and outrage, how can we feel that all men are brethren? Can we realize that God is our Heavenly Father, while we are engaged in making wars, and filling the world with widows and orphans?

No—there will be no true religion, until there exists a true society, for that is a part of it. Human religions, as they now exist, are the mirrors of human society—and all alike need reform. Those who are the farthest advanced, have the purest religion; those who are sunk the deepest in the world's vices, are also sunk deepest in superstition.

It will readily be seen, that the progress of social reforms will make striking changes in the avocations and professions of life. When all men shall be intelligent and truly religious, in the sense we have indicated, there will be no need of a clergy. Youth will listen with respect to age, and superior wisdom will always have a hearing. The

aged and wise will be the elders of the people, but there will be no human ordinations and regular salaries. When men have learned to know and obey the laws of life, so as to secure a state of uninterrupted health, there will be no need of physicians. All will study health as a science, and no man will make a fortune by imposing upon his neighbors.

In a condition of society where there will be no temptation to injustice and no opportunity for crime, there will be no need of judges, lawyers, or policemen; and thus a large, intelligent, and energetic class of men will become active producers of wealth, instead of being, as now, a grievous burthen upon industry. When men are governed by the principles of justice, and all despotisms are at an end, there will be no need of armies and navies, and their disbanding will give to society an effective force of some millions of men, and relieve it from a vast weight of taxation for their support. In the economies of an harmonious organization of society, men will be able to dispense with the vast, costly, and cumbersome machinery of trade. The exchanges of commerce will be managed by a few individuals, and without the vices of competition. Our whole system of retail commerce is beginning to totter already, and cannot last a day after men understand their true interests, and combine together to secure them. This will stop another heavy drain on industry, and increase the productive strength and useful intelligence of society. Besides these, there are thousands of discontented hangers-on, who will find some sphere of usefulness in a society where all honor, consideration, reputation, and enjoyment, will depend on use.

But, what will add more than all to the effective force and moral power of society, will be the opening of a sphere of usefulness to woman. Her labor now, industrious as she is, is almost wholly wasted and lost; and her influence is neutralized by a thousand discordant circumstances; but, once place woman in the condition we have indicated, and she would become the blessing to man that God intended.

Our labor draws near its close; but our researches into the history of the past, and our view of the present aspect

of humanity, in the light in which we have chosen to consider it, will have but little value, if they do not influence our course in regard to the future, whose prospects we have endeavored to open to the thought of the age. Our debt to the past must be paid to the future; and, under the law of progress, all that we have and are above the mere instincts of nature, we owe to those who have gone before us; and we can repay the debt only by making those who are to come after us our debtors. It was the heroism of the age of chivalry, to defend, protect, and rescue woman; let us revive a nobler chivalry, by doing all this to better purpose. Let us defend her from the wrongs of society, protect her from the outrages of civilized customs and laws, and rescue her from ignorance, and all its consequences. In educating woman, we enlighten the world. In giving her health, we secure the well-being and the well-doing of all posterity. We clear the fountain, that the stream may run pure. In elevating her character and social position, we give dignity to human nature. Her influence, for good or evil, is enough to either save or damn the race; and those who can see how pure, and beautiful, and holy, God has made her—who can understand how she has been perverted and outraged by the passion and ambition of man—can have no doubt that her mission is to save and bless.

The mothers of this generation must form the men and women of the next. No degree of masculine cultivation can make up for a lack of mental and physical development in woman. It is the mother who gives the elements of greatness. Every day's observation teaches us this lesson; and no society and no nation can advance, where the culture, and all that goes to form the character of woman, is neglected; and no nation can fail of greatness, where women are held in genuine respect.

We have said little of the "Rights of Woman." Her first right is to education, in its widest sense—to such education as will give her the full development of all her personal mental and moral qualities. Having that, there will be no longer any question about her rights; and rights are liable to be perverted to wrongs, when we are incapable of rightly exercising them. Give woman health, beauty,

high intelligence, and that purity of soul and benevolence of heart which belong to her nature, and she would have no difficulty in making her proper place in society—for she would have the forming of the thought, and taste, and moral sentiment of the world. It seems hard to regenerate the world; but the work would be easy, if we could but see the means which God has appointed. We have only to give full play and free development to the love principle, which finds its form and expression in the pure nature of woman, in order to reform the world.

There is no danger that we shall ever esteem too highly, honor too much, or treat with a too tender consideration, the mothers of our race. No chivalry was ever extravagant—it was only misguided. The impulse was holy, but mis-directed. That impulse gave us civilization; the same chivalric feeling, with more enlightenment, will give us that state of society that glows in beauty, in our radiant dreams of the future. Physically and morally, God has made woman worthy to be the mother of mankind. Her nature is as exalted as her function. Love, and truth, and purity, are the instincts of her being. Religion is the grand impulse of her soul. Even in her present imperfect state, after ages of neglect and suffering, she commands our admiration, and receives our love and worship. All that is truly good and beautiful in society we owe to woman. The regeneration of the race, and the opening of a higher and happier existence to mankind, are sufficient motives to influence us in using all our exertions to improve the condition of woman; while her elevation and happiness will be the most gratifying feature of a new order of society.

Woman must be the motive power of all human progress. Man may be, to whatever extent we please to contend, the head and hands of any true movement; but woman must be its warm heart. Her's is the empire of the affections; and her attractions are sufficient to elevate the world, if she be only elevated to the vantage ground that belongs to her. If woman, for the past century, had not been shut out from her rightful share of the advantages of education and opportunities for culture, the world would have made more rapid advances. The great mistake of

men has been, to leave her behind, and to endeavor to get along without her. Such a one-sided advance is impossible. Woman must advance step by step with man; in some things she must even lead and guide him, or there can be no advancement. For man to endeavor to move on alone, leaving his "better half" to lag behind him, can only produce discord, mischief, and misery. Humanity becomes a divided body, without a living soul.

If any difference be allowed in the means of education and the facilities for improvement, it should be in favor of the female sex; for in the period of our youth, it is the highest ambition of every man to make himself agreeable, acceptable to, and worthy of the other sex. The intelligence and refinement of woman, therefore, would secure the education and elevation of man, in the present generation, by the law of sexual attraction, while it would still more secure the improvement of both sexes of the coming generations, by the laws of hereditary descent.

As philosophers, recognising the laws of the material and moral universe—as philanthropists, seeking the elevation and happiness of our species—as Christians, having faith in the goodness and wisdom of God, and in the temporal and eternal salvation of his children—we should work earnestly to undo the wrongs of ages, and give to woman that place in society for which God designed her, and that opportunity for the development of her gifts and graces, which would secure her own happiness, fulfil the promise of the future, and make her the glory of the race; in that condition of social order and moral harmony to which all the attractions of humanity tend, and in which the highest earthly destiny of the human race shall be accomplished.

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